يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (سورة النساء 59)

QURAN & HADITH

Main Sources of Islamic Ideology

WRITTEN BY:
DR. MAULANA MOHAMMAD NAJEEB QASMI

EDITED BY:
ADNAN MAHMOOD RASHEED USMANI

www.najeebqasmi.com

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Qur'an & Hadith
Main Sources of Islamic Ideology

By Dr. Muhammad Najeeb Qasmi

Edited by:
Adnan Mahmood Usmani
Researcher,
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Preface

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْم

اَلْحَمْدُ لِلّهِ رَبِّ الْعَالَمِيْن،وَالصَّلاة وَالسَّلامُ عَلَى النَّبِيِّ الْكَرِيم وَعَلىٰ آله وَاَصْحَابه اَجْمَعِيْن۔

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website (www.najeebqasmi.com) in 2013 and two mobile applications (Deen-e-Islam and Hajj-e-Mabroor) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

The holy Qur'an is the magnificent gospel that God Almighty has revealed to His last Messenger Muhammad (PBUH) for the guidance of the mankind. Allah Almighty has taken to Himself the responsibility of preserving it forever. The saying or action of the prophet, his character or his approval of any action done by his companions is called as Hadith. From the beginning of Islam, Companions, Tabayeen, Tabe-tabayeen, Scholars of Hadith, Fiqh and Tafseer and historians, all schools of thought have agreed upon the hadith being basic and important source for the Islamic Shari'ah after the Qur'an and the hadith along with the Qur'an is considered conclusive evidence and authentic. The book describes about the preservation of most important sources of Islamic Shari'ah.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasey (Ex-Director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa'atullah Khan for his consistent support throughout this project.

Mohammad Najeeb Qasmi, Riyadh
01-06-1437 = 10-03-2016

Foreword

In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His Messenger, Muhammad, and all his family and companions.

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life, In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.
Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 14 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.
May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani
Consulting Editor
Riyadh, Saudi Arabia
16 March, 2016, 6 Jumada' II, 1437

(Mufti) Abul Qasim Nomani
Mohtamim (VC) Darul Uloom Deoband

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باسمہ سبحانہ وتعالیٰ

جناب مولانا محمد نجیب قاسمی سنبھلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ سے زیادہ اہل ایمان تک پہونچانے کے لئے جدید وسائل کا استعمال شروع کرکے، دینی کام کرنے والوں کے لیےایک اچھی مثال قائم فرمائی ہے۔

چنانچہ سعودی عرب سے شایع ہونے والے اردو اخبار (اردو نیوز) کے دینی کالم (روشنی) میں مختلف عنوانات پران کے مضامین مسلسل شایع ہوتے رہتے ہیں۔اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنا دینی پیغام زیادہ سے زیادہ لوگوں تک پہونچارہے ہیں۔ ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرادیئے ہیں، جو الیکٹرونک بک کی شکل میں جلد ہی لانچ ہونے والے ہیں۔

اورامید ہے کہ مستقبل میں یہ پرنٹ بک کی شکل میں بھی دستیاب ہوں گے۔

اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔مزید علمی افادات کی توفیق بخشے۔

ابوالقاسم نعمانی غفرلہ
مہتمم دارالعلوم دیوبند
۱۴۳۷/۶/۳ھ

Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, "Urdu News". He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

Abul Qasim Nomani
Mohtamim of Darul Uloom Deoband
03-06-1437 = 13-03-2016

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Date

تاثرات

عصر حاضر میں دینی تعلیمات کو جدید آلات ووسائل کے ذریعہ عوام الناس تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر رکھنے والے حضرات نے اس سمت میں کام کرنا شروع کردیا ہے، جس کے سبب آج انٹرنیٹ پر دین کے تعلق سے کافی مواد موجود ہے۔ اگر چہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقشِ قدم پر چلتے ہوئے مشرقی ممالک کے علماء وداعیان اسلام بھی اس طرف متوجہ ہورہے ہیں جن میں عزیزم ڈاکٹر محمد نجیب قاسمی صاحب کا نام سرفہرست ہے۔ وہ انٹرنیٹ پر بہت سا دینی مواد ڈال چکے ہیں، باضابطہ طور پر ایک اسلامی واصلاحی ویب سائٹ بھی چلاتے ہیں۔

ڈاکٹر محمد نجیب قاسمی کا قلم رواں دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مضامین اور کئی کتابیں لکھ چکے ہیں۔ ان کے مضامین پوری دنیا میں بڑی دلچسپی کے ساتھ پڑھے جاتے ہیں۔ وہ جدید ٹکنالوجی سے بخوبی واقف ہونے کی وجہ سے اپنے مضامین اور کتابوں کو بہت جلد دنیا بھر میں ایسے ایسے لوگوں تک پہنچادیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علوم دینی کے ساتھ علوم عصری سے بھی آراستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر ومحقق بھی اور کئی زبانوں میں مہارت بھی رکھتے ہیں اور اس پر مستزاد یہ کہ وہ فعّال ومتحرک نوجوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی واصلاحی مضامین اور کتابیں لکھ کر عوام کے سامنے لارہے ہیں، وہ اس کے لئے تحسین اور مبارک باد کے مستحق ہیں۔ ان کی شب وروز کی مصروفیات وجدوجہد کو دیکھتے ہوئے ان سے یہ امید کی جاسکتی ہے کہ وہ مستقبل میں بھی اسی مستعدی کے ساتھ مذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعا گو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گامزن رہیں۔ آمین!

مخلص

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Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

(Maulana) Mohammad Asrarul Haque Qasmi

M.P. (India)

President of All India Education & Social Foundation – New Delhi

प्रो. अख़्तरूल वासे
आयुक्त
PROF. AKHTARUL WASEY
Commissioner

भाषाजात अल्पसंख्यकों के आयुक्त
अल्पसंख्यक कार्य मंत्रालय
भारत सरकार
Commissioner for Linguistic Minorities in India
Ministry of Minority Affairs
Government of India

تقریظ

اطلاعاتی انقلاب برپا ہونے کے بعد جس طرح ہر قسم کی معلومات انٹرنیٹ کے ذریعہ آنکھوں کی دو پتلیوں میں سما گئی ہیں۔ اس نے ''گاگر میں ساگر'' اور ''کوزے میں دریا'' کے تخیلاتی تصورات کو نہ صرف حقیقت بنا دیا ہے بلکہ ان پر ہمارا انحصار روز بروز ناگزیر ہوتا جا رہا ہے۔ گوگل (Google) ہو یا وکی پیڈیا (Wikipaedia) یا پھر دوسری سوشل سائٹس انہوں نے ترسیل وابلاغ کو وہ ہمہ جہت رخ اور رفتار کی تیزی عطا کی ہے کہ فراق وفصل کے تمام تصورات بے معنیٰ ہو کر رہ گئے ہیں۔ لیکن اس اطلاعاتی انقلاب نے ایک پیچیدہ مسئلہ یہ پیدا کر دیا ہے کہ اطلاعات رسانی اور خبروں تک رسائی میں حقائق سے گریز یا ان کو مسخ کرنے کا چلن بھی اس طرح شامل ہو گیا ہے اور اس سچائی کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرا سنگین مسئلہ یہ ہے کہ باخبر ہونے اور معلومات حاصل کرنے کے لئے اب مطالعہ کی عادت لوگوں میں خاصی کم ہوتی جا رہی ہے۔ کیونکہ موبائیل کے روپ میں دنیا ان کی مٹھی میں سمائی رہتی ہے اور وہ سب کچھ اسی کے ذریعہ جاننا چاہتے ہیں۔ اس چیلینج اور مسئلے کے حل کے لئے ضروری ہے کہ ہم غلط بیانیوں اور حقائق کو دنیا پر آشکار کرنے کے لئے اور اپنے ہم مذہبوں خاص طور پر نئی نسل کو صحیح معلومات فراہم کرنے، انہیں رہنمائی دینے اور ان کے شعور میں بالیدگی اور پختگی لانے کے لئے اس اطلاعاتی انقلاب کے جتنے بھی وسائل وذرائع ہیں ان کا بھرپور استعمال کریں۔

مجھے خوشی ہے کہ ہمارے ایک موقر اور معتبر عالم حضرت دین مولانا محمد نجیب قاسمی نے جو از ہر ہند دار العلوم دیوبند کے قابل فخر ابنائے قدیم میں سے ہیں اور عرصہ سے مملکت سعودی عرب کی راجدھانی ریاض میں برسر کار ہیں، انہوں نے اس ضرورت کو بخوبی سمجھا اور دنیا کی پہلی اسلامی موبائیل ایپ ''دین اسلام'' اور ''حج مبرور'' اردو، انگریزی اور ہندی میں تیار کیا تھا اور اب وقت گزرنے کے ساتھ نئے سوالات کی روشنی اور علمی ضرورتوں کے تحت نئے مضامین اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے انداز کے ساتھ پیش کرنے جا رہے ہیں۔ مزید برآں زندگی کے مختلف پہلوؤں پر دین کے حوالہ سے دوسو مضامین کے الیکٹرونک ایڈیشن کو بھی منظر عام پر لایا جا رہا ہے۔ مجھے وقتاً فوقتاً محترم مولانا محمد نجیب قاسمی صاحب کے مقالے، الیکٹرانک مضامین اور علمی فتوحات سے استفادہ کرنے کا موقعہ ملتا رہا ہے۔ مجھے ان کے متوازن، اعتدال پسند اور عالمانہ اندازِ تحریر نے ہمیشہ متاثر کیا۔ میں مولانا نجیب قاسمی کی خدمت میں ہدیۂ تبریک وتشکر پیش کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی، علم میں اضافہ اور قلم میں مزید پختگی عطا فرمائے۔ کیونکہ:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے امتحاں اور بھی ہیں

(پروفیسر اختر الواسع)
سابق ڈائریکٹر: ذاکر حسین انسٹی ٹیوٹ آف اسلامک اسٹڈیز
سابق صدر: شعبہ اسلامک اسٹڈیز جامعہ ملیہ اسلامیہ، نئی دہلی
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Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like “Ocean in a pot” does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeeb Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application “Deen-e-Islam” and “Hajj-e-Mabroor” in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeeb Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

Professor Akhtarul Wasey
Ex - Director of Zakir Husain Institute of Islamic Studies
Ex - Head of Islamic Studies Department,
Jamia Millia Islamia – New Delhi
Ex - Vice Chairman of Urdu Academy – Delhi

1. A Discourse on Conservation of the Holy Qur’an

The holy Qur’an is the magnificent gospel that God Almighty has revealed to his last Messenger Muhammad (PBUH) for the guidance of the mankind. Allah Almighty has taken to Himself the responsibility of preserving it forever. He has proclaimed: "Verily We have revealed the *Dhikr* (discourse) and verily We are its preservers" (Al-Hijr: 9). It is the last divine scripture which, unlike earlier scriptures which were revealed for particular communities and particular times, is universal and shall remain in force till the Day of Resurrection. Allah Almighty has made no assurance for the preservation of earlier scriptures. But He has taken to Himself the responsibility of preserving the Qur’an.

What is Wahy (Revelation)?

Since the Qur’an was given to us through revelation to the Messenger of Allah (PBUH) let us first understand the nature of revelation in brief. A revealed word is a word that is transmitted by Allah to his messengers and apostles either through the medium of Gabriel (AS) or directly. The gospel of God teaches mankind the way of regulating and conducting their worldly life properly so that by treading the right path they could escape from the Hell and enter an eternal Paradise.

There are three media of acquisition of knowledge by human beings: (1) Human senses, i.e. of seeing, hearing, tasting and touching, (2) reason, and (3) *Wahy* (revelation). Men acquire most of the knowledge about

their material existence through their senses as well as by their reason. Whatever they cannot know on their own they may be taught through *wahy.* While human knowledge gained through the five senses and reason may be erroneous and fallible, *Wahy* is free from errors and infallible since Divine knowledge is transmitted to the mankind through revelation to the messengers and apostles of God. Thus revelation is a source of sure and certain knowledge regarding man's questions about his life which cannot be answered by senses and reasons. It follows merely reason and observation is insufficient to govern man's conduct and behaviour and revelation is an inevitable necessity for guidance. It also follows that knowledge derived from revelation is superior to that gained through reason and observation, so it is not at all possible to comprehend all revealed phenomena through logic and reason.

Modes of Revelation

Revelation came to the Messenger of Allah (PBUH) through a number of ways:

1. Sometimes a spinning sound was heard and whatever was transmitted by that sound was memorised by the prophet. Whenever he received *revelation in this way he felt great consternation.*
2. Many a time the archangel, Gabriel (AS), descended in the form of a human being, usually in the form of the companion of the prophet DahyaKalbi (RA).
3. The archangel, Gabriel (AS), appeared in his real shape but this happened only thrice during the prophet's life time. First, when he was a child; second when the prophet expressed the desire to

see Gabriel (AS) in his real figure; and third during *meraj*, his ascension to the heaven.

4. The prophet conversed with Allah directly once during his ascension when God Almighty prescribed the obligation of five-time *salah*.
5. Sometimes the archangel, Gabriel (AS), infused the words of *wahy into* the mind of the prophet without appearing in any form.

Chronology of Revelation of Qur'an

It was during the *Lailat-ul-Qadr* (Night of Determination) of the month of Ramadan that God Almighty transmitted some parts of Qur'an from His reserved slate from the Heaven upon the earth. Afterwards, the Qur'an was transmitted bit by bit over a period of 23 years. The first revelation came when the prophet attained the age of forty years. The first ever verses revealed to him while he was meditating in a cave on Mount Hera outside Makkah were these initial verses of Surah *'Alaq*: "Read in the name of your Creator who created; created man from a clot. Read: And your Creator is the Most Bounteous, who teaches by the pen, teaches man that which he knew not." After the transmission of these verses revelation was in abeyance for the next three years. After three years the same angel who had appeared on the Mount of Hera reappeared and transmitted to him the initial verses of

Surah *Al-Mudath-thir* "O you enveloped in your cloak, arise and warn! Magnify your Creator. Purify your raiment. Shun pollution." Thereafter the process of gradual transmission of *wahy* continued till the demise of the prophet. The smallest part of Qur'an that was revealed independently was "*Ghair-i-Ulidh-dharar*" (An-Nisa: 95) which forms a clause of a long verse. On the other hand, the whole of Surah *Al- An'am* was revealed at one go.

Why Qur'an was revealed gradually?

Unlike other divine scriptures of the past which were revealed all at once the Qur'an was revealed bit by bit in gradual steps. The reason has been spelled out in the Qur'an itself in response to a question raised by the pagans of Makkah: "And disbelievers say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus so that We may strengthen your heart therewith; and We have arranged it in right order. And they do not bring you a similitude but We bring you the Truth (as against it), and better (than their similitude) as argument" (Al-Furqan: 32-33).

The reasons adduced by Imam Razi (RA) for this preference for gradualism may be summed up as follows:

1. The prophet was an illiterate person. So if the Qur'an was transmitted all at once it would have been difficult for him to memorize and conserve it.
2. Had the whole of the Qur'an been revealed at once all commandments contained in it would have become binding upon the believers at once. This would have been contrary to the gradualism implicit in the Sharia of Muhammad (PBUH).
3. The prophet was facing a lot of oppressive measures at the hands of the pagans. Thus frequent arrival of Gabriel (AS) with revelation was a cause of strength for him a solace against the wrong-doings of the disbelievers.
4. Parts of Qur'an are specific answers to queries raised by particular persons, or pertain to particular events and occasions. So such verses could have been revealed appropriately only on such particular occasions.

Makki and Madani

The Surahs which were revealed during the 13 years of the prophet's stay in Makkah are designated as Makki Surahs and the Surahs which were revealed during the ten years of his stay in Medina after his migration from Makkah are called Madani Surahs.

How Qur'an was conserved

As mentioned above, the verses of the Qur'an were not revealed all at once but various verses were revealed in response to varying needs and circumstances. The need for preservation and conservation of the Qur'an let in the first instance to memorization of it. It so happened that as soon as a verse was transmitted too to him he began repeating it many times to memorize it well. At this a divine revelation asked him not to fret in memorizing the words as God Almighty will endow you with such a memory that once a revelation is made you would not forget it. In this sense

The prophet was the first *hafidh* or memorizer of the Qur'an. So in every Ramadan the prophet used to repeat the whole of Qur'an as transmitted so far. In the year of his demise the prophet completed the recitation of the whole of the Qur'an twice. He used not only to explain the meaning of the verses too to his companions but made them to memorize them word by word. The companions on their own developed great keenness to memorize and recite the Qur'an. A number of them were readily available to memorize the verses as soon as they were revealed and repeatedly recited them during their night-time *salah.* In short, the first mode for conservation of the Qur'an was

memorization and this was the safest and most reliable mode in consonance with the time.

With a view to preserve the Qur'an the Messenger of Allah (PBUH) had also made particular arrangements for recording of the verses by the scribes as soon as they revealed. It was a routine of the prophet that as soon as a verse was revealed he called for the scribe and instructed him to write it after particular ayah or particular surahs. Among the eminent scribes of the wahy were Zaid Bin Thabit (RA), the four successors to the prophet, Ubai Bin Ka'b (RA), Zubair Bin 'Awam (RA) and Mu'awiah (RA).

In those times paper was not available so the verses were inscribed on stone slabs, leather parchments, date palm leaves and branches, and animal bones.

Consolidation of Qur'an during the Reign of Abu Bakr

During the life time of the prophet all copies of the Qur'an were scribed on fragments. When in the Battle of Yamamh that took place during the reign of Abu Bakr (RA) a large number of the memorizers were martyred Umar Farooq (RA) thought of preparation of a single consolidated copy of the Qur'an out of the different fragments. At first Abu Bakr (RA) was not inclined to the proposal but after due consideration he agreed to it. Then the scribe of *wahy* Zaid Bin Thabit (RA) was entrusted with the task of coordination towards consolidating the Qur'an in a single copy.

Zaid (RA) had the distinction of being a *hafidh* and scribe of the Qur'an. It was quite possible for him to prepare a consolidated copy from his own memory. But he was cautious enough not to rely on a single source. He,

therefore, collected all available records and only after ascertaining the authenticity of any given *ayah* from different sources he included it in his scroll. It is significant that he relied most on parchments and other articles which recorded the *ayah* directly from the mouth of the prophet and which were preserved in the hands of his companions. In this way a consolidated copy of the Qur'an was brought about during the reign of Abu Bakr (RA).

Further Consolidation during the Reign of 'Uthman Ghani (RA)

By the time 'Uthman (RA) became the successor of the prophet, Islam had spread to foreign lands beyond the borders of Arabia. In each foreign land the converts to Islam began to learn Qur'an at the hands of the companions and their succeeding generation. Each teacher began to teach Qur'an in the recitation style (*Qira'at*) in which he had learnt it from the prophet. So in due course different recitation style prevailed in those areas. Then a controversy started regarding the variation of recitation styles. Each proponent of a style began to assert his own style as correct and held that of the others as incorrect. This was contrary to the Quranic permission to read the Qur'an in different style.

To clear all misconceptions and ensure a uniform reading 'Uthman (RA) called for all copies of the consolidated Qur'an prepared under direction of Abu Bakr (which were in possession of Hafsah (RA)) and then he ordered that a fresh uniform copy of the consolidated one be prepared with Surah put in an order and diacritical marks put on each word of each *ayah* to eliminate all doubts about their reading. Copies of this uniform Qur'an were prepared and distributed in all lands of Islam and all other versions were

destroyed. Later, the Quranic text was divided into 30 parts to facilitate recitation by the devout and easy learning by the children. Signs of ruku' were also inserted to facilitate recitation during the cycles of a *salah*.

I pray to Allah to enable us to recite and understand Qur'an properly, to preach its message to others, and to act upon its norms and ordinances. Amen!

2. Traditions of the Prophet are indispensable to an Understanding of Qur'an

Qur'an

It is the Holy Book which God Almighty revealed to his last prophet for the guidance of the mankind so that he could explain its ordinances and teachings to them by his words and deeds.

Traditions

Traditions of the prophet (*Ahadith*) refer to the sayings, pronouncements, attributes, and practices of the prophet as narrated by his companions or by his holy consorts. They also include his acquiescence in acts done by his companions within his knowledge.

Muhammad (PBUH) was the First Interpreter of Qur'an

It is evident from the nature of Qur'an and *Hadith* that the person who was the recipient of wahy was the person eminently fit for interpreting the gospel in the first instance. So how can we understand the Qur'an without a reference to his words and deeds? God Almighty Himself has pointed out this fact in the Qur'an. Suffice it to quote two Quranic *ayaat* in this context:

" . . . and We have revealed unto you the Remembrance that you may explain to mankind that which has been revealed for them, and that haply they may reflect" (An-Nahl: 44).

"And We have revealed the Scripture unto you only that you may explain unto them that wherein they differ . . . ." (An-Nahl: 64).

In the above two verses Allah has amply clarified that the Messenger of Allah (PBUH) is the first exe gist of the holy Qur'an and that he has been obligated by God Almighty to explain all its ordinances and teachings explicitly to the Muslim community. We, therefore, firmly believe that the Messenger of Allah (PBUH) has discharged his obligation very well. The corpus of the sayings and practices of the prophet which has been transferred to us through the companions of the prophet and those succeeding them and those who succeeded them next constitutes the first compendium of the interpretation of Qur'an which is most authentic and most reliable. We, therefore, believe that no understanding of the Qur'an is possible without understanding the traditions of the prophet.

Obedience to Allah is Bound with Obedience to His Prophet

In numerous verses of the Qur'an obedience to Allah is enjoined along with obedience to the Messenger of Allah. Sometimes believers are exhorted to obey the Messenger of Allah (PBUH). This is because the prophet is the carrier of the ordinances of God. Without the obedience of the prophet obedience of Allah is not possible. The commands and directions of the prophet have reached us through the compendium off the *ahadith*. If somebody callously denies the authenticity or non-binding character of the *ahadith* he is guilty of demolishing hundreds of *ayaat* which enjoins the obedience of the prophet. In other words he is saying

that what God Almighty has ordered us, that is obedience of the prophet is beyond our competence.

In *Ayah* 80 of Surah An-Nisa God Almighty has explicitly proclaimed that "One who obeyed the prophet he surely obeyed Allah".

Similarly in *Ayah* 31 of Surah *Aal-Imran* God Almighty has equated obedience off the prophet to the love of God: "Say: If you love God then follow me. Allah will love you and forgive all of your sins."

Allah has promised eternal paradise as a reward for obedience of Allah and his prophet and warned of hell for those who disobey Allah and his prophet: "These are the limits (prescribed by) Allah. Whosoever obeys Allah and His Messenger, He will make him enter Paradise underneath which rivers flow, where they will dwell forever. That will be the great success. And whosoever disobeys Allah and His messenger and transgresses His limits, He will make him enter Fire, where he will dwell forever; his will be a shameful doom" (An-Nisa: 13-14).

Allah has made Muhammad (PBUH) an exemplar till the end of the world. That is, the sum of the sayings and practices of the prophet as preserved in the form of *ahadith* is a good example to be emulated by the true believers. "Verily in the Messenger of Allah you have a good example for him who looks unto Allah and the Last Day, and remembers Allah much" (Al-Ahzabb: 21).

Obligation of Obedience of the Prophet according to Traditions

The head of all prophets and the last messenger Muhammad (PBUH) himself has emphasized the obligation of obeying Qur’an along with following the traditions of the prophet. Obedience of the Messenger of Allah (PBUH) is impossible without knowledge of the

pronouncements and practices of the prophet. Almost all collections of *ahadith* are replete with statements of the prophet exhorting to his obedience. Out of them only three are quoted here:

- The Messenger of Allah said: "One who obeyed me obeyed Allah and one who disobeyed me disobeyed Allah (Bukhari; Muslim).
- The Messenger of Allah (PBUH) pronounced: "If I forbid you from doing something desist from it; and when I order you to do something do it to the best of your ability" (Bukhari; Muslim).
- The Messenger of Allah aphorized: "All members of my community shall enter paradise except those who refuse it". He was asked O Messenger of Allah who can refuse entry into paradise? He replied: Those who obey me shall enter paradise and those who disobeyed me they refused (to enter paradise) (Bukhari; Muslim).

Consensus of the Community on Obedience of the Prophet

Following the example of the companions of the Prophet during his life time and after his demise, the Islamic community has evolved a consensus on the obligatory nature of following the teachings of the Messenger of Allah (PBUH) because the companions first tried to find the solution of their problems in the Qur'an then in the traditions of his prophet. On this basis the great majority of Muslim theologians have identified two types of *wahy*:

1. *Wahy matlu* (recited revelation, i.e. the Qur'an proper). And

2. *Wahy ghair matlu* (non-recited revelation, i.e. the words of the prophet which though spoken by the prophet nevertheless express the divine intents).
   Verses 3-4 of Surah An-Najm speak: "He does not speak at his liking; it is but an inspiration that is inspired." In the same way *Ayah* 129 of Al-Baqarah pronounces: "O Creator of us raise a messenger among them from among themselves who recites to them Your verses and teaches them the Book and wisdom and purifies them." Here the Book means Qur'an and wisdom means the sayings of the prophet.

Generality of Quranic Ordinances

It is a feature of the Qur'an that its ordinances have been laid down in general and abstract terms. Even the four pillars of Islam - - *salah*, *siyam*, *zakat*, and hajj have been prescribed but their details have not been elaborated. Now who fills the gap? For this purpose Allah deputes His messengers to the mankind so that they would elaborate and clarify the ordinances of God though their own words and deeds. For instance, Qur'an in many places prescribes *qiyam*, *ruku*', and *sujud*. However, the details of performance of *salah* have been provided nowhere. Similarly zakat has been made obligatory but the quantum of zakat and other particulars have not been mentioned. All such details have been laid down by the teachings and practices of the prophet. It follows that if we do not acknowledge the Sunnah of the prophet as the first and basic source of interpretation of the Qur'an most of the Quranic ordinances will become abstract and meaningless. The abstract is operationalized by means of *ahadith*. It follows that Qur'an can neither be understood nor implemented except through the medium of *ahadith*.

Similarly, in Surah Al-Jum'a there is a general direction that whenever a call for the *salah* of Jum'a is given leave sale and purchase of goods and hurry up to remembrance of Allah. It is only instructions of the prophet that govern the arrangements for the salah of Jum'a.
In addition many questions relating to Qur'an have been settled by *hadith*. Therefore, it is impossible to understand Qur'an without *hadith*.

A Clarification

Allah has directed us to reflect over Qur'an. But this reflection ought to be done in the light of the words and deed of the first interpreter of the Qur'an Muhammad (PBUH). On many occasions Allah has directed his messenger to clarify the gospel to the people. It is our firm belief that the prophet has discharged his duty very well. However, it is regretted that some people have declared some *ahadith* interpreting the Qur'an as "weak" and discarding them impose their own arbitrary opinions. This is wrong and unjustified. We must certainly deliberate into and reflect over the Qur'an deeply but not at the expense of *ahadith*. We ought to make an allowance for weak ahadith if they are helpful in clarifying problems. Solutions of the new issues and problems must be found in Qur'an but not by ignoring the supplement of the Qur'an viz. the *ahadith* of the prophet.

Fallacy I

A fallacy which needs to be rectified here is that some misguided people misinterpreting the wording of certain *ayaat* for instance "Clarification for all things" (An-Nahl: 89) or "Details for all things" (Al-An'am: 154) assert that that

the solution of every problem is present in the Qur'an and that there is no need at all to take *ahadith* into account.

This is a fallacy which must be combated. On the one hand, it is enjoined on innumerable occasions that people obey Allah and His messenger even obedience of the messenger has been equated with the obedience of Allah. But on the other hand there is provision proclaiming that only Qur'an should be taken into account and nothing else. Had it been so there was no need to impose the obligation of obedience of the prophet.

Fallacy II

Some misguided people taking into account the controversies among the experts on *ahadith* and the jurists regarding the unreliability of certain categories of *ahadith* or non-credibility of certain narrators of *ahadith* have taken a stand on the unreliability of the entire corpus of *ahadith*. This is another fallacy which needs to be demolished.

Such misguided persons must know that Allah has promised to preserve his book till the end of the world. At the same time, Allah has also placed the mission of clarifying and elaborating the gospel on the shoulders of his messenger, which mission he has accomplished with remarkable success. It follows that just as the gospel is preserved for ever similarly the traditions of the prophet supportive of the gospel shall be preserved for ever, God willing. The preservation of Qur'an does not mean merely preservation of the letter of Qur'an shorn of its meaning. If the letter remains and meaning is lost then the whole purpose of transmission of Qur'an is lost.

I pray to Allah to enable us to lead our lives in accordance with Qur’an and Sunnah. Amen!

3. We and the Holy Qur'an

What is Qur'an? Qur'an is a gospel which has been revealed by God Almighty through His last Messenger Muhammad (PBUH) for the guidance of the mankind till the Day of Judgement. The holy Qur'an is one of the attributes of God and not an external creation. It is preserved on a reserved slate (*Lauh Mahfoudh*) from eternity to eternity. The commandments of God are recorded above the heavens and they are immune from any alteration as well as from the evil of the Satans. For this reason it has been described as a reserved slate. We do not know about the configuration and contours of this slate but we believe in it in the light of the Qur'an and traditions of the holy Prophet.

Qur'an means a book which is to be read. As a matter of fact Qur'an is a book which is read most throughout the world which is recited daily by millions of people even if they do not know the Arabic language. On many occasions God Almighty has used the description of Qur'an for his gospel. For instance: "Verily it is the Qur'an Karim (Sublime Book)" (Al-Waquiah: 77)." Likewise He has pronounced: "Lo! It is but Qur'an Majid (Glorious Book)" (Al-Buruj: 21).
He holy Qur'an has been revealed in the Arabic language because it was the language of the community among whom the Prophet was raised. God proclaims: "We have revealed it as an Arabic book so that you could comprehend it" (Yusuf: 2).

The Qur'an has been revealed for the guidance of the mankind till the end of the world but only the pious and the

righteous can benefit from this book. As God Almighty has said: "This is the Book free of doubt which is a source of guidance for the pious" (Al-Baqarah: 2). Further: "It is a discourse for the mankind and guidance and advice for the pious" (Aal-Imran: 138).

How was Qur'an Transmitted (revealed)?

The Qur'an was revealed to the holy Prophet in a variety of ways:

1. Sometimes there was a spinning sound and then whatever was conveyed to him became fixed in his memory. He experienced great distress when the gospel was revealed in this way.
2. Sometimes an angel appeared in the shape of a human being and conveyed the message. It is reported that the archangel Gabriel (AS) used to appear in the form of famous companion of the Prophet Dahiya Kalbi (RA).
3. Sometimes Gabriel (AS) appeared in his awesome real form.
4. It was only once that the Messenger of Allah PBUH) had direct access to God Almighty. That was on the night of his ascension to the heaven when the obligation of five-time salah was prescribed.
5. Sometimes archangel Gabriel (AS) infused the revelation into the mind of the Prophet without appearing before him in any form.

The Beginning of the Transmission of the Qur'an

Allah started transmission of the Qur'an from the *Lauh Mahfoudh* kept in the heaven on a particular night during the month of Ramadan, described as *Lailat-ul-Qadr* (the

night of predetermination). Thereafter it continued to be revealed in accordance with circumstances and needs bit by bit and the revelation was completed over a period of approximately 23 years. When the first verses were revealed in the vision of Mount Hira the Prophet was forty years of age. The first *ayaat* of the Qur'an to be revealed in the vision of Hira were the first five verses of the Surah *Al-'Alaq* which read as follows:

1. Read: In the name of thy Lord who createth,
2. Createth man from a clot.
3. Read: And thy Lord is the Most Bounteous,
4. Who teateth by the pen,
5. Teacheth man which he knew not.

After this first revelation transmission of the gospel remained suspended for three years. At the end of three years the same angel who had appeared to him in Hira appeared to him again and transmitted to him the first initial verses of Surah *Al-Mudaththir* which read as follows:

1. O thou enveloped in thy cloak,
2. Arise and warn!
3. Magnify thy Lord,
4. Purify thy raiment,
5. And shun pollution!

Thereafter, the revelation continued in gradual steps till the demise of the Prophet. It was completed in about 23 years. Imam Razi (RHA) has pointed out the rationale behind the gradual transmission of the gospel as summed up below:

1. The Prophet was illiterate. Therefore, it would have been hard for him to memorize it if it were revealed all at once.
2. Had the Qur'an been revealed all at once compliance with all commandments would have become compulsory all at once. This would have been contrary

to the gradualist approach which has been adopted in the Muhammedan Shari'ah.

3. The Prophet had to face a lot of persecution from his people. The arrival of Gabriel again and again lightened his suffering and encouraged him to face his detractors with endurance.
4. Some portion of the Qur'an relates to the queries made by the people and their answers as well as deal with different occasions. Therefore the transmission of such verses would have been appropriate at the time when such queries were raised or such occasions arose.

Preservation of the Qur'an

As mentioned Qur'an was not revealed at one go but different verses were revealed bit by bit according to needs and circumstances. The first mode adopted for the preservation of Qur'an was its memorization (*hifdh*). Therefore, Muhammad (PBUH) himself repeated the words of the *ayaat* to memorize them well. At this a revelation came that it is not necessary to repeat the words many times at the time of their transmission but Allah will endow him with such a memory that he will not forget anything once a revelation is made. Thus the Messenger of Allah (PBUH) is the first memorizer (*hafidh*) of Qur'an. So every year during the month of Ramadan he used to recite twice that much of the *Wahy* (Qur'an) that was transmitted so far along with archangel Gabriel (AS). He used not only to make his companions memorize the words of Qur'an but also taught them their meaning. The companions themselves were competing with each other to memorize the whole of Qur'an. Thus there were a number of companions who memorised the freshly revealed ayaat and then recited them during their night-

time prayers. In sum, memorization was emphasized as a mode of preservation of Qur'an in the first instance and this was surely the safest and most trusted mode at that time.

The Messenger of Allah (PBUH) also took particular care to get the verses written by the scribes. It was his routine that whenever a part of Qur'an came by divine revelation he instructed the scribe of the *wahy* to place it at a particular place in a particular Surah. Paper had not been invented in those times. Therefore Quranic ayaat were mostly recorded on stone slabs, skin pieces, date tree boughs, bamboo chips, leaves and animal bones. Among the scribes of *wahy* the most prominent names were: His first four successors, Zaid Bin Thabit (RA), Ubi Bin Ka'ab (RA), Zubair Bib 'Awam (RA), and Mu'awiah (RA).

Whatever copies of Qur'an were made during the life time of the Prophet were recorded on scattered articles. It so happened during the reign of the first successor of the Prophet Abu Bakr As-Siddiq (RA) that a large group of the memorizers of Qur'an was martyred during the Battle of Yamamah. Then Umar Farooq (RA) advised Abu Bakr As-Siddiq (RA) to consolidate Qur'an into one piece. Initially the latter was not prepared to take up this task but then agreed to it and appointed the scribe of *wahy* Zaid Bin Thabit (RA) to coordinate the work of consolidation. Thus began the process of consolidation of the fragments of Qur'an.

Zaid Bin Thabit (RA) himself was not only the scribe of revelation but had also memorised the whole of Qur'an. Besides him there were still hundreds of memorizers of Qur'an. However, he did not rely solely on any one source

but exhausted all the available sources. He did not include any *ayah* in his consolidated copy unless it was authenticated from multiple sources. Moreover, the texts which had been written directly under the supervision of the Prophet were intact and available with the companions of the Prophet. Zaid (RA) collected them all and made them the basis of his consolidated copy. Thus the fragments of Qur'an were consolidated and put together during the reign of the first successor of the Prophet Abu Bakr Siddiq (RA).

By the time 'Uthman Ghani (RA) became the third successor of the Prophet Islam had spread beyond the Arabian Peninsula to the distant non-Arab lands. The new converts in these areas began to learn Qur'an from the surviving companions of the Prophet and those who followed them. The companions had learnt the recitation of Qur'an from the Prophet in different styles. Therefore each companion took to teach Qur'an to his disciples according to the recitation style learnt from the Prophet. Thus this variation in recitation styles spread far and wide. Then people began to assert the correctness of their style and incorrectness of other styles. This was an unwelcome phenomenon as Qur'an itself has allowed it to be recited in different styles. So 'Uthman (RA) sent a message to Hafsa (RA) calling for the copies of the consolidated text of Qur'an which had been prepared under the direction of Abu Bakr (RA). Thereafter, he constituted a committee with Zaid Bin Thabit (RA) as head to prepare copies of Qur'an from the consolidated text of Abu Bakr (RA) with an ordering of the Surahs. Under his direction 'Iraab (diacritical marks) were inserted in each word. The copies of this uniform text were distributed in all Islamic areas. That put an end to the difference in recitation styles. The

whole community now recited Qur'an uniformly. For the sake facilitating the teaching of the text to children the text was divided into 30 parts. The sign of *ruku'* was also put to facilitate the recitation of Qur'an during cycles of a *salah*.

Additional Information

Stages:

The text of the Qur'an has been divided into seven stages (manzil or milestones) so that a person desirous of finishing his recitation within a week can recite one stage daily.

Parts:

The text has been divided further into 30 parts (*juzw*). Anybody who wants to finish his recitation within a month can recite one part daily.

Surahs:

The holy Qur'an is divided into 114 big, medium and small surahs. Every Surah begins as a rule with *bismillah* except Surah *At-Taubah*. In Surah *An-Naml* bismillah is embedded in an *ayah*. Thus the number of bismillah is also 114, equal to the number of Surahs.

The titles of these Surahs are merely indicative, not thematic titles. The index is taken from a particular word occurring in that Surah. For instance, Surah *Al-Fil* (Elephant) has nothing to do with elephant. It is after a similar word occurring in the text and serves like a tag.

Verses:

There are over 6000 verses (*Ayaat*) in the Qur'an.

Prostration:

There are 14 verses in the Qur'an recitation or hearing of which makes it obligatory to prostrate before God immediately.

Makki and Madani:

Surahs and verses revealed during the 13 year stay of the Prophet in Mecca are called Makki Surahs and Surahs and verses revealed during ten years after Prophet's migration to Madinah are called Madani.

Virtues of Qur'an

The Messenger of Allah (PBUH) said: Anybody who excels in the reading and understanding of Qur'an will be in the company of the angels on the Day of Resurrection (Bukhari; Abu Daud). He has stated further that on the Last Day every person who is a reciter of Qur'an shall be asked to keep on reciting Qur'an and simultaneously keep on rising to the higher levels of the paradise. He will be asked to recite slowly as he used to do during his worldly life. His highest place will be where he recites his last *ayah* (Muslim). According to another narrative, he said, anybody who reads and acts upon Qur'an shall have his parents wear a crown which shall be brighter than the sun. What do you think of a person who acts upon Qur'an and has this sun in his home? (Ahmad; Abu Daud).

Understanding Qur'an

Allah has ordered us to deliberate and reflect over Qur'an. But this deliberation and reflection must be under the aegis of the sayings and conduct of the first interpreter of Qur'an the Messenger of Allah (PBUH). Allah has proclaimed: "and We have revealed unto thee the Remembrance that (An-Nahl: 44). Again it was pronounced that "And We have revealed the Scripture unto thee only that thou must explain unto them that wherein they differ, and a guidance and a mercy for a people who believe." Thus it is our belief that the Messenger of Allah (PBUH) has explained the commands and teachings of Qur'an very well through his

word and deed. After him we have received a lot of sayings of the Prophet through his companions, those who succeeded them and those who succeeded them next which go a long way to interpret the Qur'an. So ahadith are an important source for understanding Qur'an. Qur'an cannot be understood without the help of hadith.

Themes of Qur'an

Theologians have formulated an elaborate list of the themes of Qur'an. In a nutshell they may be classified into (1) beliefs, (2) Commands, and (3) episodes. Since Qur'an has dealt with general principles only we have to find out the particulars about the beliefs and commands in the traditions of the Prophet. That is to say that we cannot understand the contents of the Qur'an without a reference to the traditions of the Prophet.

1. ***Beliefs***: Qur'an has laid utmost emphasis on beliefs particularly the belief in oneness of God, messengership of Muhammad (PBUH), the Day of Judgement, etc. Besides Qur'an mentions a number of other beliefs like belief in angels of God, belief in divine scriptures, belief in predetermination, reward and punishment, Hell and Heaven, the punishment in the grave, the reward in the grave, the happenings on the Day of Judgement, etc.
2. ***Commands***: Under this come the religious obligations of performance of salah, fasting during Ramadan, payment of zakat, and hajj (pilgrimage to Makkah). Qur'an has laid utmost emphasis on performance of salah and payment of zakat.
3. ***Social norms***: Norms of interpersonal relations and social intercourse, and everything covered under the head of rights of fellow human beings.

4. ***Economic norms***: Norms governing production and exchange, the questions of *halal* and *haraam* in earning and expending one's income.
5. ***Ethical norms***: Norms pertaining to individual and social life.
6. ***Political norms***: Norms governing the relationships between the rulers and the ruled.
7. ***Judicial norms***: Norms governing administration of civil and criminal justice.
8. *Episodes* and *stories* of the past prophets and their communities.

We and Qur'an

From the above discussion it follows that the holy Qur'an shall remain a guide for the mankind for all time to come. This Book of God has covered comprehensively all aspects of the life of the individual and society. The sayings and traditions of the holy prophet amply supplement the teachings of Qur'an.

Alas in the rough and tumble of today's competitive life we have become negligent of the imperatives of our faith and belief and distancing ourselves from the teachings of Qur'an.

Today our emphasis is on providing worldly education to our children to the exclusion of religious education. We do not have any time to think over Qur'an and make it our guide.

In sum, our well-being in this life and success in the life hereafter is dependent on our rededication to Qur'an and the Sunnah of his prophet.

4. We are Humiliated and Degraded for Abandoning Qur’an

The holy Qur’an is a word of God that was revealed to the Messenger of Allah (PBUH) in the Arabic language over a period of 23 years for the guidance of the whole mankind till the end of the world.

This holy book has been revealed for the guidance of mankind but only those who fear God can be benefited by it.

Qur’an's revelation started in a blessed night of Ramadan and continued gradually until it was completed over a period of 23 years. It started when the prophet had attained the age of 40 years. The first *ayah* of Qur’an was received by the prophet in a vision in the cave of Mount Hira, situated outside of Makkah. The first *ayaats* of Surah 'Alaq read: "*Iqra* (Read): In the name of your Creator who created; created man from a clot. Read: And your Creator is the Most Bounteous." After this first revelation, *wahy* was in abeyance for a period of three years. Then one day the same angel who had appeared in Hira reappeared to the prophet (who seeing him fearfully wrapped himself in his cloak) and transmitted to him the first *ayaat* of Surah Mudath-thir: "O you wrapped in your cloak! Arise and warn! Purify your raiment. And shun pollution." Thereafter, revelation continued in a staggered manner over the next 23 years.

Qur'an was not revealed all at once but different *ayaat* were revealed from time to time to address different times and needs. First of all, memorization was resorted to preserve and conserve Qur'an. Therefore the prophet himself began to memorize the *ayaat* as soon as they were revealed by repeating them multiple times. At this word came from God Almighty that the prophet need not fret and repeat the words hurriedly. God would endow him with such a memory that whatever was revealed would be fixed in his memory so he will never forget it. In this way the prophet was the first memorizer of the Qur'an. The prophet used not only to repeat the words of Qur'an to his companions but also explained their meanings to them. The companions on their part were zealously keen to memorize the revealed *ayaat* and then recited them in their night prayers. At that stage memorization was the best and surest method of preserving Qur'an.

To conserve Qur'an, the Messenger of Allah (PBUH) himself took a particular care to get it recorded in writing. It was a routine of the prophet to call for the scribe of *wahy* as soon as it was transmitted to him and asked him to record the designated *ayaat* or Surahs. Paper was not invented in that time. So the *ayaat* were written on tablets of stone, parchments of leather, leaves and branches of date palm trees, and bones of animals. Among the scribes of *wahy* the names of Zaid Bin Thabit (RA), the four Rightly Guided successors of the prophet, Ubi Bin Ka'b (RA), Zubair Bin 'Awam (RA), and Mu'awiah (RA) are prominent.

Whatever copies of Qur'an were made during the life time of the prophet were spread into pieces and fragments. It so happened that during the Battle of Yamamah which took place during the reign of Abu Bakr (RA) a large

number of companions of the prophet who had memorised Qur'an was martyred. This event created a concern about conservation of Qur'an. Then Umar Farooq (RA) urged upon Abu Bakr (RA) the necessity of consolidating Qur'an in one piece. Initially Siddiq (RA) was sceptic about the project but after seeing reason he agreed to it. This work was then entrusted to Zaid Bin Thabit (RA) for implementation.

Zaid Bin Thabit (RA) was a scribe of *wahy* and memorizer of Qur'an. He could have compiled the consolidated version from his own memory. But not relying on a single source he preferred to contact other *huffadh* and gathered all the written versions which had been dictated by the prophet himself. After collating, comparing and authenticating the *ayaat* from diverse sources he brought out a consolidated version. Copies made out of this consolidated version were then transmitted to the lands of Islam for distribution.

By the time 'Uthman Ghani (RA) was elected as the third successor of the prophet, Islam had spread to far-flung areas beyond Arabia. The converts to Islam in every new area began to learn Qur'an from the companions of the prophet who were stationed there. These companions had learnt Qur'an in different reading styles from the prophet. So everyone began to teach his disciples in the style which he had learnt. In due course this difference in reading styles became controversial and the adherents of one style began to assert the correctness of their own style and regarded other styles as incorrect. This was contrary to divine leave that Qur'an may be recited in different styles. This problem was tackled by 'Uthman Ghani (RA) who called for the copies of the consolidated version in the

custody of Hafsah (RA) and appointed Zaid Bin Thabit (RA) to prepare a new version on the basis of the consolidated version putting all the Surahs in a uniform order and applying diacritical marks upon all *ayaat* to eliminate the possibility of misreading for ever. When this version was finalized all other existing copies of the *mus'haf* were destroyed and copies of the Uthmani *mus'haf* were distributed throughout the world of Islam. This is the standard *mus'haf* which is in our hands today. Later, for the sake of convenience Quranic text was marked out into seven milestones and thirty parts for the sake of convenience of readers, the symbol of *ruku'* and other reading symbols were inserted for the guidance of reciters.

Our Obligations towards Qur'an

Recitation of Qur'an:

Traditions of the prophet have established great virtue in recitation of holy Qur'an. As narrated by Abdullah Bin Masud (RA) the Messenger of Allah (PBUH) pronounced: "One who read a letter from the book of God he will get one goodness and one goodness will beget ten of its like. I do not say *alif-laam-meem* is a single letter. But *alif* is one letter, *laam* is one letter, and *meem* is one letter (Tirmidhi).

Comprehension of Qur'an:

Since the objective behind the revelation of Qur'an is the guidance of the mankind its very purpose will be lost if it is not read with understanding. We must, therefore, try our best to understand Qur'an by all available means including the guidance of theologians and religious scholars. It is crystal clear that we cannot comprehend Qur'an without a reference to the teachings of the person who was the recipient of *wahy*. It is, therefore, incumbent upon us not

only to read Qur'an on our own but also to attend regularly the lectures and discourses of religious scholars and prayer- leaders of masaajid.

Acting upon Qur'an:

Theory is meaningless without practice. If we do not act according to the commandments and prohibitions of Qur'an the very purpose of the transmission of Qur'an will be lost, that is the enlightenment and guidance of mankind.

Preaching Qur'an's message:

It is a mission of the Islamic community that by moulding their own lives in accordance with Quranic teachings they should become a model to be emulated by our children, our families, our neighbourhoods, our countrymen and the whole of mankind. *Amr bil ma'roof wa nahy 'anil munkar* (Exhortation to good deeds and dissuasion from evil deeds (abominations) is a duty of believers which has been reiterated in the Qur'an many times. In Surah Al-'Asr, out of the four requirements for success of believers one is the preaching of *haqq* (Right). Let us reconnect ourselves with holy Qur'an.

5. Ramadan and the Glorious Qur’an

Ramadan is the ninth month of the Islamic lunar Hijri calendar. Observing fast during this month is obligatory for every Muslim man and woman who is adult, of sound mind, of sound health and a resident not a traveller. Fasting is a means of penance towards control of body and its drives. The underlying purpose is that disciplined body and soul is the basis of piety. Allah proclaims: "O ye who believe! Fasting has been prescribed for you, even as it was prescribed for those before you, so that you may become pious" (Al-Baqarah: 183).

It was during this holy month that Qur’an was revealed to the holy prophet for the guidance of the mankind till the end of the world. Only those can benefit of it who are pious and fear God. Allah proclaims: "This is the Book in which there is no doubt. It is guidance for the pious people." If on the one hand it is proclaimed that Qur’an has been devolved for the guidance of the pious on the other hand it is proclaimed that fasting has been prescribed for you so that you become pious. Thus achievement of piety is an objective common to both Qur’an and Ramadan fasting.

A night called *Lailat-ul-Qadr* (The Night of Predetermination) falls within this month which has been proclaimed by God Almighty to be superior to one thousand months. During this month all Satans (evil forces) are kept bound in chains. The gates of hell are kept closed and the gates of heaven are kept open. The reward for each good deed is maximized. In sum, this is a month

reserved for worship and obedience of Allah, for solidarity with fellow beings and for helping the poor and needy. Fasting in this month has been prescribed as a religious obligation. Allah has proclaimed a reward for each good deed in this world itself but about the reward of fasting He says I will bestow its reward or I'm myself its reward.

Qur’an's Affinity with Ramadan

The holy Qur’an has an intimate and particular affinity with the month of Ramadan. It is above board that the Messenger of Allah (PBUH) used to engage in the recitation of Qur’an during Ramadan more than during any other month. The archangel, Gabriel (AS) used to accompany the prophet in completing one cycle of Qur’an's recitation during Ramadan. The prophet himself took particular care for completing the recitation of the whole of Qur’an through the Salatat-Tarawih. Following his practice his companions and after them succeeding generations of men of religion took a particular care to recite Qur’an during the holy month. All this indicates that the month should be spent in as much recitation of Qur’an as possible.

The proof of intimate affinity between Qur’an and Ramadan is the phenomenon of start of revelation during this month. It was during a blessed night of this month that the Qur’an began to be revealed to the prophet. Afterwards it continued to be revealed bit by bit according to circumstances and needs and it was completed over a period of 23 years. As narrated in the *Musnad* (compendium) of Imam Ahmad, all heavenly scriptures before Muhammad (PBUH) were revealed as a whole during the month of Ramadan. The scripture of Ibrahim (AS) and Torah and Injil (Bible) all were revealed during

Ramadan. The difference between the Qur'an and earlier scriptures lies in this that while earlier scriptures were revealed all at once Quern's revelation started in the *Lailat-ul-Qadr* and then continued bit by bit according to needs. In Surah Al-Qadr, God Almighty proclaims: "Lo! We have revealed it on the Night of Predetermination. Ah, what will make you know what the Night of Predetermination is! The Night of Predetermination is better than a thousand months. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. It is all tranquillity until the break of dawn."

The revelation started with the descension of the first few *Ayaat* of Surah 'Alaq: "Read: in the name of your Creator". The subsequent Surah A-Qadr depicts that Qur'an was revealed in the blessed month of Ramadan. This fact was reiterated in *Ayah* 3 of Surah Ad-Dukhan: "Verily, We have devolved it on a blessed night ...." *Ayah* 185 of Surah Baqarah specifically mentions that "Ramadan is the month wherein Qur'an was devolved". So from all evidence drawn from Qur'an and *hadith* it becomes crystal clear that Qur'an and Ramadan have a close affinity with each other. *Salatut-Tarawih* which is a *sunnah* (practice) of the prophet has a particular place in the month of Ramadan. It is narrated in *ahadith* (sayings of the prophet) that the Messenger of Allah (PBUH) used to recite the Qur'an as revealed thus far in the company of the archangel, Gabriel (AS) (Bukhari; Muslim). It was the prophet himself who initiated the *salatat-Tarawih* and performed it in congregation in his masjid. But later on he skipped it for some time lest it is made obligatory for the community causing them hardship. Ayesha (AS) narrated that the Messenger of Allah (PBUH) performed *salatat- Tarawih* on one night (during Ramadan) and people joined him in this.

On the second night people joined him in greater number. But on the third or fourth night the prophet skipped it. On the morning he pronounced: Lo! I have seen your keenness. So I did not turn up last night lest this *salah* is made obligatory for you during Ramadan (Muslim).

Abu Hurairah (RA) has narrated that even though the Messenger of Allah (PBUH) exhorted his followers to *Qiyam-ul-Lail* (Tarawih) still he did not declare it to be obligatory. He announced that one who performs *Tarawih* in addition to fulfilling his other obligations with an intent to attain divine reward Allah will forgive all his past sins. This was the practice of the prophet until his demise and continued till the reign of Abu Bakr (RA) and early days of Umar (RA) (Muslim). It appears from this narration that up to the beginning of the reign of Umar (RA) there was no specific arrangement for performing it in congregation. There was merely persuasion and exhortation to perform it. People used to perform it individually. However, a significant change was introduced during the reign of Umar (RA). Scholars of *hadith*, jurists and theologians enlighten us that performance of *Tarawih* in congregation after the end of 'Isha *salah* and before the *Witr* was introduced during the reign of Umar (RA). The practice of completing the recitation of the whole of Qur'an and performance of *Witr* in congregation at the end also originated at this time. A renowned theologian, teacher at the Prophet's masjid, and a former Qadi of Saudi Arabia, Sheikh 'Atiyyah Muhammad Saalim (died 1999) wrote a monograph on the 1400-year-old history of *Tarawih* by the title: "At-Tarawih for more than 1000 years in the Prophet's Masjid" (in Arabic). This is a very interesting work on this topic.

Common Features of Qur'an and Ramadan

The first common feature of both Qur'an and Ramadan is *Taqwah* (piety/fear of God) as mentioned in the relevant *ayaat* of Qur'an. The second common feature is that both Qur'an and Ramadan shall act as intercessors on behalf of the practising believers. The Messenger of Allah (PBUH) pronounced that *siyam* (fasting) and Qur'an both shall intercede on behalf of the believers. *Siyam* will submit that I prevented him from eating and drinking the whole day. Please accept my intercession on his behalf. Qur'an will say I prevented him from sleeping during the night please accept my intercession on his behalf. So intercession of both shall be accepted (Ahmad; Tibrani).
The third common feature between the two is attainment of proximity to Allah. That is to say, while reciting the Qur'an the believer attains proximity to God. Similarly, *siyam* helps us to achieve proximity to Allah.

Practice of our Predecessors during Ramadan

From narrated traditions it appears that the companions of the prophet, their successors and the successors of the successors had developed keenest engagement with the holy Qur'an during Ramadan. It is reported in many sources that the elders used to abandon most of their usual activity and got engaged in the recitation of Qur'an during most parts of day and night. Imam Malik (RA) the famous compiler of *Muatta* (the collection of *ahadith*), a great jurist and a collector of *ahadith,* used to suspend his lectures on *hadith* as soon as Ramadan started and devoted most of his time to the recitation of the holy Qur'an. It is also reported of the predecessors that they used to complete the recitation of the whole of Qur'an by

the last ten days, or three days, or one day. Imam Yahya Nawawi, the famous compiler of *Riyadh-us-Saliheen* (The Garden of the Righteous), has in his book *Al-Adhkaar* (Chantations) on page 102, recalled some notable personalities who completed the recitation of the whole of Qur'an within a single long cycle (*rak'at*) of *salah*. Completion of recitation of the whole of Qur'an during Ramadan has by now become a fully entrenched tradition throughout the Islamic world. Emulating the example of our predecessors we must be regular in arranging the recitation of Qur'an during Ramadan since it is reported that the Messenger of Allah (PBUH) used to recite the whole of Qur'an as revealed thus far each year during Ramadan in the company of the archangel, Gabriel (AS). It is also reported that during the year of his demise the Messenger of Allah had completed two cycles of recitation of whole Qur'an. We must make it a habit to keep on reciting a portion of Qur'an even after the end of Ramadan. It is desirable that if one does not know Arabic he should be able to understand Qur'an from translations and commentaries as well as from discourses of theologians and try to act in accordance with Quranic teachings. You must recite Qur'an even if you cannot understand its meaning, because the prophet has stated that mere reading of one letter of Qur'an begets one good deed and each good deed begets a reward ten times of ten good deeds. I do not say that *Alif-laam-meem* is a single letter but *alif*, *laam* and *meem* are separate letters (Tirmidhi).

It is essential to observe certain proprieties while reciting Qur'an so that we could truly become worthy of the great reward from God Almighty. Mind it that recitation of Qur'an is in itself a form of worship which should be engaged in earnestly and only for seeking the pleasure of Allah, not for earning appreciation or praise of the fellow beings. The

second requirement viz., body's cleanliness and ritual purity is a must for recitation and that it should be done with due devotion. The third requirement is that Qur'an must be recited slowly and the rules of *tajweed* followed. It would be ideal if you could read Qur'an along with understanding its meaning. Try your best to act according to the norms and ordinances of the Qur'an. Also transmit the message of Qur'an to the fellow beings. In the end I pray to Almighty God to enable us to lead a life of righteousness and piety through the blessings of *siyam* and Qur'an and reward us with success in both this world and the world hereafter.

6. Information about Qur'an

Allah devolved the holy Qur'an from the reserved slate in the heaven to the earth in *Lailat-ul-Qadr* of the month of Ramadan. The revelation continued for a period of 23 years during prophet's life time. It is a spring of guidance for the whole mankind. This Book of God is the most recited book in the world. The word *Qur'an* itself connotes the most frequently read book. This word has been mentioned in many places of the book. The very first revelation to the prophet began with the word *Iqra* (Read) which is indicative of the nature of the book. The real purpose behind the transmission of Qur'an is that mankind should comprehend it and act upon its teachings, though mere recitation of it too carries a reward, since the prophet has pointed out the virtues of reciting various Surahs on various times. Some basic information about the Qur'an is given below:

Milestones

The text is marked out into seven milestones (*manazil*) in the first instance to facilitate those who want to complete its recitation within a week. An interested person can reach one milestone in one day. This is merely a book mark and has no other significance.

Parts

The Quranic text is further marked out into thirty parts (*ajzaa*) to facilitate the reciters to recite one part each day and to finish the recitation of the whole within thirty days. This marking is also useful to children who learn literal reading of the Qur'an.

Surahs

The Qur'an contains 114 Surahs (chapters). Every Surah begins as a rule with *Bismillahir Rahmanirr Rahim* (In the name of Allah, the Beneficent, the Merciful), except Surah At-Taubah. One *ayah* of Surah An-Naml embodies *bismillah*. Thus the number of *is* also 114, equal to the number of the Surahs. All Surahs have a particular tag, taken from a particular word occurring in the text. It is by no means a thematic title. It is merely an identifier. For instance, Surah Al-Fil does not mean at all that it is concerned with elephant and similarly Surah Al-Baqarah does not mean that it deals with the cow.

Ayaat

The number of *ayaat* (verses) in the Qur'an is more than 6000.

Prostration on Recitation of Particular Ayaat

There are fourteen particular ayaat in the Qur'an which make it obligatory for the reciter as well as the hearer to perform prostration (*sujud*) at once.

Makki and Madani Surahs

The Surahs revealed during the 13 years of prophet's stay in Makkah are known as Makki and those revealed during the ten years of his stay in Madinah are known as Madani.

Quranic Themes

Theologians have made an elaborate classification of the themes and subjects of the Qur'an. Without going into

details we may divide them into three broad categories of (1) Beliefs, (2) Ordinances, and (3) Stories.

Beliefs

Belief in oneness of Allah, the prophethood of Muhammad (PBUH), and the Day of Judgement are fundamental beliefs of Islam besides belief in angels of God, in heavenly scriptures revealed to and before Muhammad, in predetermination, in reward and punishment after death, in Heaven and Hell, and in happenings on the Day of resurrection.

Ordinances

Ordinances deal with the following subjects and matters connected thereto:

Religious Ordinances:

Religious obligations like *salah*, *siyam*, *zakat* and *hajj*. Qur'an lays utmost emphasis on regular performance of *salah*. Besides, believers are exhorted to pay *zakat* to the poor and needy.

Social Ordinances:

Norms governing the rights of fellow human beings.
Economic ordinances: Norms governing economic activity and economic interactions.

Ethical Ordinances:

Norms governing personal, interpersonal and social conduct.

Political Ordinances:

Norms governing the matters of governance and rights and duties of the subjects.

Judicial Ordinances:

Norms governing civil and criminal adjudication.

Stories:

These pertain to what happened to the communities in the past to back up the teachings of the Qur'an.

The Glorious Qur'an has been translated to numerous languages of the world and exegists have published innumerable commentaries on it. This process of publicity and dissemination of Qur'an is continuing and shall continue till the end of the world.

It is important to note that the reference point of all interpretations and commentaries of Qur'an is the Qur'an itself and the traditions of the holy prophet which explain and elaborate the teachings of Qur'an.

7. Some Essential Attributes of a Believer

A Short Commentary on Initial Ayaat of Surah Al-Mominoon

"In the name of Allah, the Beneficent, the Merciful

1. Successful indeed are the believers
2. Who concentrate their attention in humility while performing their *salah*,
3. And who keep away from abominations,
4. And who are disbursers of *Zakat*,
5. And who guard their genital parts;
6. Save from their wives or those under their rightly possession (bondswomen), for then they are not blameworthy,
7. But whosoever craveth beyond that, such are transgressors.
8. And who honestly safeguard their trusts and their covenant,
9. And who are consistent in performance of their *salats* (five daily prayers).
10. These are the heirs;
11. Who will inherit *Firdaus* (the Paradise). There they will remain forever."

(23: *Al-Mominoon*)

In the above verses Allah has mentioned seven prerequisites for believers to attain success and well-being. Anybody who looks for eternal bliss must fulfil these conditions in this mortal life. Those who fulfil these conditions are declared to be the heir of the *Firdaus* (Garden) where they will lead an eternal life. Here is the

ideal success which surpasses all worldly gains and successes.

Believers as mentioned in the above are those who affirm the oneness of Allah, acknowledge Muhammad (PBUH) as His Messenger, and undertake to abide by the commandments of Allah and His Messenger. Faith and belief in Allah and His Messenger is the bedrock of success and well-being of the believers. In addition the seven requisites as mentioned in the above *ayaats* are discussed below:

Performance of Salah with due concentration:

The ethos of all prayers prescribed for Muslims is *Khushu'* (perfect devotion and concentration) and *Khudhu'* (solemn movements of body parts). One must imbibe full peace, concentration and devotion in carrying out the essential parts of a *salah*. One should not be distracted by stray thoughts during the performance of a *salah*.

It is narrated through Abu Hurairah (RA) that once the Messenger of Allah (PBUH) entered the masjid. He was followed by a common man who performed his *salah* then came to the Prophet and saluted him. The Prophet greeted him back and told him to perform his *salah* again, as he had not done it properly. This happened three times. The man then said: By the Being who has deputed you with the right word, I cannot do better than this. Please teach me how to perform *salah*. The Prophet instructed him thus: When you stand up to perform a *salah,* say *takbir*, then recite whatever you remember of the Qur'an. Then genuflect (*ruku'*), be quiet while in *ruku'*, rise up from *ruku' and* stand still, then prostrate (*sujud*), remain quiet

while in *sujud.* When you rise up from *sujud* sit quietly. Do all this properly throughout your *salah* (Saheeh Bukhari).

Avoidance of *Laghwa*:

By *laghwa* is meant whatever is nonsensical, irrelevant or absurd. Our Lord has warned us against indulgence in irrelevant actions whether they are *mubahh* or *ghairmubah*. The Messenger of Allah (PBUH) has aphorised: "A man's Islam is meticulous only when he avoids what does not concern him" (*Tirmidhi*).

Discharge of Zakat:

The third condition for the success of a Muslim is payment of zakat. Zakat is one of the five pillars of Islam. In the order of obligations zakat comes after salah. In Surah *At-Taubah* (34-35) Allah has warned of dire consequences for those who do not defray the proper portion of their goods and properties as zakat. He calls upon His Messenger to warn those who do not spend their money in the way of Allah of painful punishment. In another verse the form of this painful punishment has been described in this way: A day will come when this hoarded gold and silver will be melted on fire and then the forehead, sides and the back of the defaulter shall be branded with the burning metal. He will be told that this is the treasure which you had hoarded during his worldly life. Now taste your treasure which you had accumulated for yourself. Some commentators have opined that this *ayah* refers to self-purification. That is, the true believers must purify themselves of all reprehensible acts and practices.

Safe guarding of genital parts:

The sexual impulse is natural to human beings. The telos of sexuality is procreation and maintenance of human

species. Islam has permitted sexual activity between a pair who has been legally married. Therefore Allah has prescribed that except the permitted avenues of satisfaction of sexual needs the sexual organs must be protected against haraam activity (*zina*). Allah has further proclaimed that those who cross the permitted limits are the transgressors. In Surah *Isra* (32) Allah has explicitly forbidden *zina*. *Zina* is not limited only to illicit contacts of genital parts. The Messenger of Allah (PBUH) has said: The eye too indulges in *zina*. Its *zina* is (illicit) sighting."

In today's modern society marked by permissiveness, sexual liberation and free mixing of the sexes it has become imperative that we avoid free mixing of the sexes and obscenity in accordance with Islamic teachings.

Keeping of trust:

An *amanat* (trust) is anything accepted by a man for safe custody for somebody else. A trust may pertain to the rights of people or the rights of Allah. So far as rights of Allah are concerned, one should regularly discharge one's duties and obligations and at the same time avoid the prohibited and abominable acts. The trust in relation to the rights of the people customarily means the safe-keeping of properties of others. In addition, keeping the secrets of others is also a trust. To disclose secrets of others without legal justification is regarded as breach of trust and so is dereliction of duty and malfeasance regarded as breach of trust. Therefore, we must avoid breach of trust in all circumstances.

Fulfilment of covenant:

Whether it is called a pledge, a covenant or a contract or a deal it is incumbent upon us that we faithfully carry out

the obligations undertaken under a contract. Similarly, one should fulfil his promises made to others.

Regular performance of *salah*:

Successful believers perform their salah five times regularly and with due attention. Allah has proclaimed: "Maintain the *salah*. Verily *salah* prevents you from committing obscenities and abominations" (*Al-'Ankabut*: 45). Perseverance in the performance of *salah* is a sure safeguard against sinful acts and evils. Once the Messenger of Allah (PBUH) was informed about someone who used to perform salah at night but committed thefts in day time. He replied that very soon his *salah* will prevent him from committing evil acts (*Ahmad*, *Ibn Habban*).

It is worth noting that Allah began the description of the seven requisites of the believers with *salah* and ended it with *salah*. Here is an indication that timely and proper performance of *salah* is a vehicle for the implementation of the whole of religion. Within the Qur'an the foremost and utmost emphasis has been laid upon the performance of *salah*. On the Day of Rising the first question asked shall be about *salah*. It is also noteworthy that all divine commandments were revealed to the Messenger of Allah (PBUH) through the medium of the Archangel, Gabriel (AS) but the obligation of five-time compulsory prayers was directly communicated to him by God during his Ascension to the heaven.

One must remember that in *ayaats* 10 and 11 of the Surah the believers who fulfil the seven requirements have been declared as the heirs of the Garden of *Firdaus*. The term *warith* (heir) here is meaningful. Just as in ordinary life an heir is certain to inherit the legacy bequeathed to him in

the same way the bearers of the seven virtues are bound to enter the Garden of Firdaus.

May Allah enable us to lead our lives in accordance with the seven prescribed requirements and make us heirs of the Garden of Firdausi! Amen!

8. A Short Commentary of Surah *Al-'Asr*

This is a very early Makkan Surah (*Al*-*'Asr* = The Declining Day) is composed of three aphoristic verses. It is translated as follows:

"In the name of Allah, the Beneficent, the Merciful

1. By the declining day,
2. Lo! Man is in a state of loss,
3. Apart from those who believe and perform good deeds, and exhort each other to truth (*haqq*) and exhort each other to endurance (*sabr*).

Surah *Al*-*'Asr* is distinguished by its brevity as it contains only three evocative verses encapsulating an ocean of wisdom. According to Imam Shafe'i, if the people could read and understand this Surah earnestly and with due deliberation they would do ensure their well-being in both the present world and the world hereafter. Abdullah Ibn Hasseen (RA) narrates that whenever any two of the companions of the Prophet met together they would not get apart unless one of them recited the Surah *Al*-*'Asr* to the other (Tabrani).

In this Surah Allah has sworn by *Al*-*'Asr* (Time). This is because human beings are born and grow up, live their life and perform all their actions within the continuum of Time.

Why has Allah sworn by Time? Is His word not trustworthy without His swearing? No. it is done merely by virtue of His

mercy for His bondsmen and for imparting emphasis to His commands that he swears to the humans so they could realize their enormity and act upon them. This does not mean that human beings are also entitled to swear by whatever they like. On the contrary, the Prophet has unequivocally prohibited swearing by anything except by the name Allah.

To sum up: In this Surah Allah has proclaimed that human beings are in great loss unless they fulfil the following four requirements:

1. *Imaan* (belief): To believe in Allah and His Messenger and all the teachings of the Messenger of Allah (PBUH).
2. Performance of righteous deeds: One must always base his conduct on the commands of Allah and His Messenger and perform righteous deeds.
3. Exhortation to *haqq* (Right): The believers and the righteous in conduct are bound to call each other to adherence to righteousness; and
4. Advise each other towards endurance.

To sum up: This four-fold Quranic prescription shows men the path of getting away from material and spiritual loss and maximizing their moral gains. Of the four requirements two, namely belief and righteous conduct concern the self-improvement of the believer. The rest concern the guidance and reform of the fellow beings. That is, we should strive on our part not only to conduct our lives according to the commands of Allah and His Messenger but also exhort our companions, neighbours and relatives to adhere to righteousness and endurance. This is the path of avoiding great loss and attaining eternal bliss.

So let each of us take an account of his personal life and conduct. The Quranic dictum explicitly informs us that if we lack any one of the four requirements we are heading towards the great loss. There is still time. One cannot know when he meets his death. Thus it is incumbent upon us that we wake up right now and make a determination to follow the right path to avoid the great loss of this world and the world hereafter. Amen!

9. A Short Commentary on Surah *Alam Nashrah*

This is an early Makkan Surah revealed to provide great solace to the Prophet Muhammad (PBUH) who was passing through trying times. It is as follows:

In the name of Allah, the Beneficent, the Merciful

1. Have We not caused your bosom to dilate
2. And eased thee of thy burden
3. Which weighed down thy back;
4. And exalted thy fame?
5. But lo! With hardship goes ease,
6. Lo! With hardship goes ease;
7. So when thou art relieved, still toil
8. And devote thyself to thy Lord.

This brief Surah contains eight *ayaat* (verses). The four initial verses reveal three attributes of the Prophet:

1. "We have opened up your heart," means we have enlightened your inner self, filled it up with knowledge and wisdom, and endowed you the courage to bear the travails of carrying out the messenger's mission. By this description is also meant the actual opening up of his chest twice, once during his childhood when an angel came to take out his heart, washed it with the water of Zamzam and then placed it back replete with faith and wisdom. Again this was done on the night of his ascension to the heaven.
2. "We eased your burden which weighed down your back," means that the distress he felt while carrying

out the obligations of preaching and guiding has been removed. *Wizr* (burden) here refers to such actions which he took during the course of performance of his duties assuming their correctness but later on they turned out to be against wisdom and expediency. By virtue of his high position he became upset with such outcomes as if he had committed a sin. In this verse he is absolved of all his oversights and shortcomings. That is, he will not be taken to task for wrong outcomes of his right actions. Allah had forgiven him for all his past and present sins and made him immune from all sins during the 40 years of his life before he was entrusted the prophetic mission.

3. Then Allah says that We have exalted your fame. Mujahid (RA) explains that it means that whenever the name of Allah is mentioned the prophet's name will be mentioned simultaneously. An instance is the affirmation made by every Muslim five times daily that "Ash'hadu unlailahaillallah wa ash'hadu anna Muhammad-ar-rasulullah" ("I testify that there is no ilah (god) but Allah (the one God) and I testify that Muhammad is the messenger of Allah"). Qutadah (RA) stated that Allah has exalted the fame of the prophet both in this world and in the Hereafter. Today there is no reciter of the kalimah, no sermon-deliverer, no preacher, no caller of azan, no prayer-leader, and no worshipper who does not affirm the oneness of God along with affirming the messengership of Prophet Muhammad (PBUH). Similarly, every Muslim invokes the blessings of Allah for him whenever and wherever his name is mentioned.

The fourth and fifth verses affirm a dictum that each hardship is followed by an ease. And in the last verse the

prophet is advised that when he gets free of daily concerns he should engage in worship and devote himself to Allah.

10. A Commentary on *Ayatul Kursi*

The translation of *Ayatul Kursi* is as follow:

"Allah! There is no ilah (god) but Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belong whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him except by His permission? He knows what is in front of them and that which is behind them, while they encompass nothing of His knowledge except what He wills. His seat encloses the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous". *(Al-Baqarah: 255)*

This verse is an embodiment of divine grandeur and majesty. It is named as *Ayatul Kursi* after the word *kursi* which occurs in it. This verse proclaims the oneness of Allah, the Exalted, and some of His enormous attributes. In the collections of the sayings of the Messenger of Allah (PBUH) many virtues of this verse have been narrated. For the sake of brevity we mention only some of them here.

The Grandest Verse

Once the Messenger of Allah (PBUH) queried his companion Ubi Bin Ka'ab (RA) about which *ayah* was the grandest in the Book of Allah? The latter replied: Allah and His Messenger know best. Queried by the Prophet repeatedly, Ka'ab (RA) replied: Perhaps the *Ayatul Kursi*. Tapping his bosom the Messenger of Allah (PBUH) said: O Abul Mundhir, may Allah bless you for your knowledge. I swear by Allah who possesses my soul in His hand that

this *Ayah* shall have a tongue and lips and it shall narrate the sanctity of the Real Ruler and shall be sticking with the pillar of the *'Arsh* ((the Throne), (Musnad Ahmad 5/141-14).

On being queried by Abu Dharr Ghifaari (RA) about what is the grandest *ayah* the Messenger of Allah (PBUH)) said: The grandest *ayah* is "*Allaho lailaha illah* . . . ." (Musnad Ahmad 5/178; Nasai, 9055).

A Vehicle for Entry into the Paradise

As narrated by Abu Umamah al-Bahili (RA), the Messenger of Allah (PBUH) said: Anybody who recites the Ayatul Kursi at the end of each obligatory salah nothing will prevent him from entering the Paradise except death, (Ibn Habban; Nasai).

Protection against Satans and Jinnis

Abu Hurairah (RA) narrated that I was guarding the proceeds of zakat during the month of Ramadhan when some intruder began to put it in his sheet. He forbade him from doing so repeatedly but he did not desist. He said: If you let me take it I will teach you teach such a formulation which if you recite before going to bed Allah, the Exalted, will appoint a guard for you and Satan will not be able to approach you till morning. That formulation is *Ayatul Kursi*. When Abu Hurairah (RA) informed the Messenger of Allah about this episode he said he has told you the truth but he himself is a liar because he is Satan (Bukhari).
Ubai Bin Ka'ab (RA) narrated that he had a quantity of dates in his possession which was diminishing day by day. One night I kept surveillance over it. Then an animal in the shape of a young man arrived and I saluted him. He

reciprocated my salaam. I asked him whether you are a human being or a Jinn? He replied that he was a Jinn. I told him to give me his hand, He extended his hand. Lo! It was a hand like that of a dog and had hair on it like a dog. I questioned him why had he come here? He said that because I was fond of giving my goods in charity he has come to take out my goods to disable me from giving charity. I asked him the way to remain safe from his evil. He said, it is *Ayatul Kursi*. Whosoever recites it in the evening remains safe till morning and whosoever recites it in the morning remains safe till the evening. The next morning Ubai Bin Ka'ab (RA) narrated this episode to the Messenger of Allah (PBUH). He said: The rogue has told you the truth (Nasai; Tibrani).

A similar experience of Abu Ayub Ansari (RA) has been mentioned in collections of *Ahadith*. In sum, a number of companions of the Messenger of Allah (PBUH) experienced many such events of protection from jinnis and devils through the medium of *Ayatul Kursi* (Tafsir Ibn Kathir). As narrated by Abu Hurairah (RA), the Messenger of Allah (PBUH) stated: Anybody who recites the Surah *Al-Mominoon* from *HaMeem* to *Ilaihil Maseer* as well as the *Ayatul Kursi* in the morning shall remain in Allah's protection till the evening and one who recites it in the evening shall remain protected till morning (Tirmidhi; Ibn Majah).

Ayatul Kursi Embodies the Ism-ul-A'zam

As narrated by Asmaa Bint Yazid (RA), the Messenger of Allah (PBUH) said: These two *ayaat* embody the *ismal-a'zam,* one *Ayatul Kursi*, the other *Alif lam meem Allaho lailaha illahual-hayyal-qayyum* (Ahmad; Abu Daud; Tirmidhi; Ibn Majah).

As narrated by Abu Umamah al- Bahili (RA), the Messenger of Allah (PBUH) said: The grandest name of Allah, which makes any supplication to be granted if invoked, is embodied in three Surahs: Surah *Al-Baqarah*, Surah *Aal Imraan*, and Surah *Taha* (Ibn Majah). It may be noted that the relevant *ayaat* are: *Ayah* 255 of *Al-Baqarah*, *Ayah* 2 of *AlImraan*, and *Ayah* 111 of *Taha*.

Ayatul Kursi is Equivalent to a Quarter of the Qur'an

The Messenger of Allah (PBUH) has described the *Ayatul Kursi* as equivalent of the quarter of the holy Qur'an (Ahmad; Tirmidhi).

Ayatul Kursi Explained

This ayah affirmative of the oneness of Allah is composed of 10 pithy and evocative clauses, as follows:

Allaho Lailah aillaha: The message of oneness of Allah is one that has been transmitted by all messengers and apostles of Allah. He is alone worthy of worship. He is the creator. He is the sustainer. He runs the whole universe without having a co-partner. We are all His bondsmen and we must worship him alone. He is the solver of all our problems and dispenser of all our necessities. He sent His apostles and messengers for the guidance of the mankind. He sent his last messenger and the chief of all the apostles Muhammad (PBUH) as mercy for all the human beings till the Last Day.

Al-hayyal-qayyum: *Hayy* means alive that is God Almighty is eternal, immortal and immune from death. It is pronounced in the Qur'an that whatsoever exists on earth

is bound to die but the face of your Lord possessor of majesty and honour shall remain for ever. *Qayyum* in Arabic is the superlative degree of *Qaem,* meaning an entity which is self-sustaining, which stands alone firmly without any support and which in turn is a means for sustaining others.

Note: *Qayyum* is an exclusive attribute of Allah, the Exalted. If somebody is named as Abdul Qayyum he should be called and addressed as such and not as Qayyum because that will imply that he possesses the attribute of Allah.

La takhudhuhu sinatun wa la naum: *Sinah* means drowsiness and *naum* means slumber. This indicates that he is immune from both the beginning and end of sleep. He is eternally awake and immune from self-complacence.

Lahu ma fis-samawaatiwa ma fil-ardh: He is the sole owner of whatever is in the heavens and earth. He reigns supreme over His creation.

Man dhalladhi yashfa'u 'indahuilla bi-idhnihi: Since it is evident that Allah alone is the Owner of the universe, nobody can be senior to Him or a ruler over His universe. Therefore, nobody has any right to question him regarding any work. Whatever He ordains, nobody has the least choice to question His ordinance. All what can be done is that somebody intercedes before Allah, the Exalted, for a person. This has also been made clear that without the permission of Allah the Exalted, even His pious slaves cannot intercede for any person before Him. This is the special preserve of the Prophet. This is described as *Maquam Mahmud* (the praiseworthy station), as mentioned in Surah *Isra* (79): "It may be that thy Lord will raise thee to a praiseworthy station."

Apart from the Messenger of Allah's special privilege to intercede on behalf of his followers the righteous bondsmen of Allah too will be able to intercede on condition of fulfilling three requirements:

1. Allah must be pleased with one who is the object of intercession. Allah, the Exalted, proclaims: ". . . and they cannot intercede except for him whom He accepteth, and they are fearful for awe of Him."
2. Allah should also be pleased with the intercessor. He proclaims: "And how many angels are in the heavens whose intercession availeth naught save after Allah givetth leave to whom He chooseth and accepteth!" (An-Najm: 26).
3. Except Allah, the Exalted, gives His permission to an intercessor. In verse of Surah An-Najm Allah, the Exalted, says "أن يأذن الله" "If Allah givetth leave" and in Aayatul Kursi, Allah, the Exalted, says "إلا بإذنه" Except by His leave". In light of the above verses, this condition has become evident. Likewise, in Surah Younus, verse 3, Allah, the Exalted, says " مَا مِن شَفِيعٍ إِلاَّ مِن بَعْدِ إِذْنِهِ" No intercessor (can plead with Him) except only after His permission.

Ya'lamu ma bainaaidihimwa ma khalfahum: He knows what is in front of them and what is behind them, that is, he is aware of all their affairs of the past and the present. This may also mean that God is knowledgeable of what happened before their birth and afterwards. Yet another meaning of it may be that God is aware of what is in front of them, the open and manifest phenomena, and whatever is behind them, the hidden and the unknown. That means human beings have knowledge of some matters which are open before them but are ignorant of others which are

hidden from them. This is of no consequence before God since He is knowledgeable of all matters equally

Wa la yuheetuna bishain min ilmihi illabimaa shaa: They cannot encompass aught of His knowledge save what He wills. This means it is beyond the capacity of human and other beings to encompass any portion of the knowledge possessed by God. They can know only that much which is allowed by God.
This *Ayah* declares that the comprehensive knowledge off His universe is a preserve of God. No human being and no other creature can have a share in it.

Wasiah kursiyyuhus samaawaat wal ardh: It means that His *Kursi* (seat) is wide enough to envelop the seven heavens and the earth. However this should not be taken literally. The Divine Being is above the earthly conceptions of space and location as well sitting and rising. Such *ayaats* should not, therefore be interpreted in a worldly way. Such phenomena and expressions thereof are beyond human reason sand comprehension. Nevertheless, from authentic traditions of the Prophet we can guess that *'Arshh* (Throne) and *Kursi* (Seat) are gigantic celestial bodies which are far bigger than all the heavens and earth. Ibn Kathir has cited a narration by Abu Dharr Ghifaari who asked the Prophet about the nature Kursi and shape of the Kursi. The Messenger of Allah (PBUH) said: By the Being in whose possession is my soul as compared with the Kursi the seven heavens and earth are no more than a finger ringg thrown on a big plane. Likewise some traditions reveal that as compared with the *'Arsh* the *Kursi* is no more than a finger ring on a big plane.

According to Abdullah Ibn Abbas (RA), *kursi* is a figurative expression for knowledge. Some people take it for the footstool. In a tradition it is mentioned that nobody save Allah has the knowledge of the reality of these expressions. Abu Malik (RHA) opined that the *Kursi* is located beneath the *'Arsh*. Saddi (RA) says the heavens and earth are in the cavity of the *Kursi* and The Kursi is parallel to the *'Arsh*. Abdullah Ibn 'Abbas (RA) says that if the seven and earth are stretched they would still be like a finger ring placed on a surfaced plane. Ibn Jarir (RA) has narrated a tradition that the seven heavens beneath the Kursi are like seven drachms thrown in a big case. Some interpreters have commented that all this simply signifies the dominium of the Almighty over heavens and earth and celestial bodies beyond. Nothing lies outside his reign and jurisdiction.

Wa la yauduhu hifdhu ma: Means that the preservation of these mighty bodies is not burdensome for Him as these have no significance before His might and reach.

Wahual 'aliyyul 'adheem: Means he is the loftiest and great. After comprehending the attributes and omnipotence of God Almighty as mentioned in the above mentioned nine sentences every rational being will be compelled to attest to the loftiness and greatness of the Divine Being.

The theme of the oneness of God, His omnipotence and Omni competence has been amply spelled out in ten aphorisms. May Allah, the Exalted, enable us to understand the holy Qur’an and act according to it. Amen!

11. The Wisdom of Sage Luqman

We are familiar with the name of Luqman (RA) since our childhood because Allah has revealed a Surah in the Qur’an which is tagged after him which shall continue to be recited till the end of the word, God willing. But very few of us know who sage Luqman was. Allah has made no mention of his linear identity or parents or his time. But has mentioned the words of his wisdom. Ancient history tells us of the presence of such a man in the land of Arabia. Yet there is no agreement over his personality or line of descent. According to one narration he was a nephew or cousin of the prophet Ayub (Job) (AS). But according to another narration he was a contemporary of Daud (David) (AS).

Most historians, however, believe that Luqman was a negro brought to Arabia as a slave. Muslim theologians are agreed upon his not being a prophet nor his receiving any revelation because there is no indication in the Qur’an which leads to his being an apostle or messenger of Allah. Yet although he was not an apostle, God had endowed him a lot of wisdom and prescience. He is believed to be of an ugly shape, as it is narrated about a famous successor of the companions of the Prophet Muhammad (PBUH) Sayeed Bin Musayyib (RA) as having said to a negro: Never lose your heart for being a black negro because three of the best of mankind have been negroes, one Bilal Habashi (RA), the Muezzin of the prophet's masjid and the caretaker of his household; second, Mahja', the bondsman of 'Umar Farooq (RA); and the third, sage Luqman. Although little is known of his life and times Luqman is generally acknowledged as a famous

man. He is also mentioned by a number of poets of pagan Arabia. In the holy Qur'an Allah has mentioned the pieces of advice which he made to his son. These words of wisdom have been reiterated so that human beings could lead the best life in accordance with these aphorisms till the end of the world. His teachings are mentioned below:

Avoidance of shirk:

Do not ascribe any co-partner unto Allah. "And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no co-partners unto Allah. Lo! To ascribe co-partners unto Him is a tremendous atrocity" (Luqman: 14). This is the message of worship of one God alone who is the creator of the universe and the mankind.

Belief in the omniscience of Allah:

Luqman said to his son: "O my dear son! Though it be but the weight of a grain of mustard-seed, and though it be within a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtle, Aware" (Luqman: 16). Allah is all-seeing, all-knowing and aware of everything, whether open or hidden. So one must abide by the ordinances of Allah being fully aware that he will be reckoned with for all his deeds whether overt or covert.

Establishment of Salah:

Luqman advised his son in this way: "O my son! Establish *salah* and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! That is of the steadfast heart of things" (Luqman: 17).

After belief in Allah *salah* is the second fundamental article of faith. *Salah* is not only important in itself but is also a means for avoidance of evil and espousal of goodness. Allah commands: "Establish *salah*. Verily, *salah* deters

from obscenity and abominations" (Al-'Ankabut: 45). This is possible only if one performs *salah* with due devotion and observes all demeanours essential for the acceptance of *salah* by the Almighty. According to a narrative, a person informed the Messenger of Allah (PBUH) that such a person performs *salah* in night-time but indulges in thefts in day time. The holy prophet retorted: Very soon his *salah* will deter him from evil deed (Ahmad; Ibn Habban).

Right and wrong

The fourth piece of advice given by Luqman to his son was: "Enjoin the right and forbid the wrong" (Luqman: 17). This is an essential condition for maintenance of a morally good society. Exhorting towards goodness and deterring from evil is an obligation of every Muslim towards his society. This has been reiterated time and again in the Qur'an. For instance, in *ayah* 71 of *Surah Taubah* it is proclaimed: "And the believers, men and women, are each other's protectors; they enjoin the right and forbid the wrong, and they establish *salah,* pay *zakat*, and obey Allah and His messenger. Allah will have mercy on them. Lo! Allah is Mighty, Wise". In this *ayah* believers have been characterized by four deeds: They enjoin the right and forbid the wrong, they establish *salah*, they pay *zakat*, and they obey Allah and His Messenger. Of course, one can discharge the obligation of enjoing the right and forbidding wrong only within his capacity.

Perseverance in the way of faith:

Luqman advised his son to be forbearer if he meets with travails in the path of keeping and preaching his faith. Surely this is the heart of steadfastness. This very requirement has also been reiterated in Surah Al-'Asr where it is declared that all are in loss except those who

keep faith, do good deeds, and exhort each other towards the right and exhort each other towards perseverance.

Some additional moral teachings

Some additional moral teachings of sage Luqman to his son were: "Turn not your cheek in scorn towards other folk, nor walk with pertness in the land, Lo! Allah loves not the braggart boaster" (Luqman: 18). This is the most desirable condition of one's behaviour in the society. Allah depicts the character of his messenger Muhammad (PBUH) in this term: "Verily, you are at the highest level of morality" (All-Qalam: 4). When asked about the conduct of the holy prophet his holy consort Ayesha (RA) replied that he bore a noble character and conducted himself in accordance with the Quranic teachings (Bukhari; Muslim). The Messenger of Allah (PBUH) himself pronounced that he has been deputed to establish the most perfect moral order (Ahmad). In sum, this reiteration of the moral teachings of sage Luqman in the Qur'an represents a lesson for the whole of mankind. Gentle behaviour towards others, forbearance and tolerance make for peace in the society. The Messenger of Allah (PBUH) pronounced: Allah enhances the honour of one who forgives and raises the status of one who adopts humility for the sake of Allah (Muslim).

Last Advice

Lastly, Luqman advised his son to "Be modest in your bearing and subdue your voice. Lo! The harshest of all voices is the voice of a donkey" (Luqman: 19).

The Messenger of Allah (PBUH) said: Anybody who is arrogant in the least shall not enter the Paradise. Somebody asked the prophet what if a person puts on fine

dress and wears good shoes. The prophet replied: Allah is all beauty and He likes beautiful things. Arrogance and flamboyance consist in turning the right into wrong and demeaning others (Muslim).

All these teachings relate to an ideal moral conduct in the society. We all must endeavour to create a good society acting upon the teachings of sage Luqman.

12. Transmitting *Thawab* of Qur'an Recitation to Deceased Persons

It appears that the Muslim community is ordinarily guided by the clearly laid down ordinances of the *Sharia* in almost eighty per cent of practical problems of life. But for certain reasons diversity of opinion about the rest of 20 per cent problems has existed since the early times some reasons thereof are discussed below:

Heterogeneity in interpretation of texts

It refers to variations in the interpretation of the texts of Qur'an and *hadith*. For instance, in *Ayah* 43 of Surah An-Nisa the wording is: "*Aulaamastum an-nisa*" ("Or if you have touched your wives"). By this dictum one group of theologians have meant that mere touching of women nullifies the *wadhu* (ablution). Other interpreters and jurists have held conversely that touching of women here means sexual intercourse which nullifies the bath (full bath for ritual purity). To them mere touching or hugging or kissing of wife does not nullify *wadhu*. Thus such differences pertain to interpretation of texts and are not of substantial differences.

Differences pertaining to determination of *naasikh* and *mansukh*

Such differences pertain to the last observed practice of the prophet on a given matter. For instance, it is established from traditions of the prophet that he used to raise his hands before going to *ruku'* and on rising from *ruku'*. It is also established at the same time that he did not

raise his hands. But what was his practice during his last days is a debatable matter.

Application of religious ordinances to emerging problems

Diversity of opinion in the application of the norms and ordinances of the *Shariat* to the emerging problems is inevitable because every *mujtahid* or *faqih* is entitled to formulate his own opinion in the light of Qur'an and *sunnah*. For instance, the issue of transplantation of organs or donating one's organs to others (e.g. donation of kidney).

Doubts about authenticity of certain ahadith

Sometimes the authenticity of certain *ahadith* becomes controversial and in the same way application of certain *ahadith* to a particular subject becomes debatable.

One out of these 20 per cent debatable matters is the issue of transmitting the *thawab* (reward) of recitation of the Qur'an to a deceased person. Opinions have differed on this issue since the earlier times. One group of theologians and jurists holds that a deceased person does not get the reward (*thawab*) of recitation of Qur'an. Prominent among them are Imam Malik (RHA) and Imam Shafi'e (RHA). Another group including Imam Abu Hanifah (RHA), Imam Ahmad Bin Hanbal (RHA) and many disciples of Imam Malik and Imam Shafi'e, hold that the benefit of recitation of Qur'an certainly reaches the deceased persons.

Allamah Qurtubi (RHA) in his book *Tadhkirah fi ahwal almauta* (A Discourse on affairs of Deceased Persons) enlightens that the crux of this problem is *sadaqah* (alm) and there is nobody opposed to it. If a *sadaqah* made for the benefit of a deceased person reaches him so in the

same way recitation of Qur'an, prayers and supplications also benefit the deceased since all this falls within the category of *sadaqaat*. Those who say Imam Shafe'i was opposed to recitation of Qur'an for the benefit of the deceased are misguided. The difference of opinion is regarding whether its *thawab* reaches the *mayyit* or not. Imam Shafe'i and most theologians hold that the *thawab* of recitation shall reach the *mayyit* provided the reciter supplicates to Allah in this behalf. Those who hold that it does not reach the *mayyit* do so in the context of the reciter not supplicating to Allah in this behalf. In sum, Allamah Qurtubi's discourse confirms the opinion of the majority of scholars to the effect that the *mayyit* gets the reward of recitation of Qur'an.

Some Traditions Relevant to this Issue

1. It is uniformly narrated by Ayesha (RA), Abu Hurairah (RA), Jabir (RA), Abu Rafe' (RA), Abu Talha Ansari (RA), and Hudhaifah (RA) that the Messenger of Allah (PBUH) sacrificed two lambs, one on his own behalf and the other on behalf of his *Ummah* (followers) (Bukhari; Muslim; Ahmad; Ibn Majah; Tibrani; Ibn Abi Shaibah). It indicates and the community believes that the *thawab* of offering sacrifice is transmitted to dead, even the living beings.
2. A person informed the Messenger of Allah (PBUH)) that his mother died suddenly. Had she lived she would have asked for giving of some *sadaqah*. If I give a *sadaqah* on her behalf now would she get the reward? The Messenger of Allah replied, yes (Bukhari; Muslim; Ahmad; Abu Daud; Nasai).
3. Sa'd Bin 'Ibadah (RA) queried the prophet about his mother who had died. Can he give a *sadaqah* (alm) on her behalf? He replied, yes (Ahmad; Abu Daud;

Nasai; Ibn Majah). Similar traditions have been narrated by Ayesha (RA), Abu Hurrairah (RA), and Abdullah Bin 'Abbas (RA) and are available in the collections of *ahadith* in which the Messenger of Allah (PBUH) has permitted for giving of *sadaqah* on behalf of dead persons and declared it as beneficial for the deceased.

4. It is narrated by 'Abdullah Bin 'Amr Bin Al-'As (RA) that his grandfather 'As Bin Wael had vowed during *Jahiliyyah* (Age of Ignorance/paganism) to sacrifice 100 camels. After his demise, his uncle Hisham Bin Al-'As had sacrificed 50 camels of his liability. 'Amr Bin Al-'As (RA) asked the prophet what should he do? The prophet replied that if your father had affirmed the oneness of God you may fast on his behalf or give sadaqah. It will be beneficial for him (Ahmad).
5. The Messenger of Allah (PBUH) advised: If some one of you dies hurry up for his burial. Recite Surah Al-Fatiha over his head and recite last portion of Surah Al-Baqarah over his feet (Tibrani).
6. The companions of the prophet too are reported to have acted according to this advice of the prophet. Imam Bihaqui has recorded that ‘Abdullah Bin Umar (RA) recited Surah Fatihah over the head of a dead body and the last *ruku'* of Surah Al-Baqarah over its feet (Imam Nawawi, *Al-Adhkar*).
7. The Messenger of Allah (PBUH) pronounced: "Surah Yaseen is the core of the Qur’an. Whosoever wants proximity to Allah and well-being in his after-life can attain it by reciting it. Read out this Surah over your dead (Ahmad; Ibn Abi Shaibah; Abu Daud; Ibn Majah; Ibn Habban; Bihaqui; Nasai). A group of scholars of *hadith* holds this hadith to be authentic while another group holds it to be weak. But it is the view of scholars

of *hadith* that so far as virtuous causes are concerned even allegedly weak *ahadith* are acceptable. On the analogy of recitation of Surah *Yaseen* for the dying or dead body theologians have justified the reading of the whole of Qur'an for the benefit of a *mayyit*.

8. The Messenger of Allah (PBUH) pronounced: If somebody is in throes of death recite Surah Yaseen at him. Allah shall ease the hardship of this state for him (Dailmi, *Nailal-Autar*).
9. It is narrated through Anas (RA) that if somebody recites Surah Yaseen in a graveyard Allah diminishes the punishment of grave for the grave-dwellers. This *hadith* has been cited by many theologians in their works. For instance, Imam Ibn Qudamah Hanbali (RHA) has in his famous book *Al-Mughni Kitab-ul-Janaez* quoted another *hadith* of the Messenger of Allah (PBUH) that if anybody recites Surah Yaseen over the grave of his parents or any other person Allah shall forgive the sins of the *mayyit*.

   A famous *Muhaddith* Abu Mugheerah (RHA) has quoted Safwan (RA) as saying that the predecessors have stated that if Surah Yaseen is recited over a *mayyit* he/she will be treated leniently (Ahmad). A number of similar *ahadith* have been quoted by scholars which all recommend the recitation of Surah Yaseen for the *mayyit*. One scholar says it means recitation of Surah Yaseen over the grave.
10. The Messenger of Allah (PBUH) has pronounced: If anybody passing through a graveyard recites *Qul huallaho Ahad* eleven times and transmits its reward to the dead then the reciter himself will get a reward equal to the number of the buried (Darqutni).
11. The Messenger of Allah (PBUH) pronounced: If someone entering a graveyard recites Surah Al-

Fatiha, *Qul huallah ho Ahad* and *Alhaakumut-Takathur* and then prays that the reward of what he has recited should reach those who are buried there and they will intercede on his behalf on the Day of Judgement (Darqutni).

12. Abdur Rahman Ibnul 'Alaa (RA) cited his father as saying that when I pass away embed me in the *lehd* (grave) chanting *Bismillahi'alaSunnatiRasulillah*. Then recite Surah All-Fatiha over my head, because I heard Abdullah Bin Umar (RA) saying like this (*Al-Khilaalfil-Jame'*). Allamah Hafidh Ibn Qayyim also has cited this *hadith* in his book entitled *Ar-Ruh* (the Soul) and quoted the pious predecessors as advising that when they die Qur'an should be recited over their graves.
13. Somebody submitted before the Messenger of Allah (PBUH) that he served his parents when they were alive. How can he serve them when they are dead? The Messenger of Allah (PBUH)) answered: the way of service for them is that when you perform *salah* perform it for your parent and when you fast also fast for your parent (Bukhari; Muslim; Ahmad; Nisai). This *hadith* has been cited by a number of theologians in their works.
14. The Messenger of Allah (PBUH) pronounced: Benevolence towards your parent is that while praying for yourselves pray for them also; while fasting for yourselves fast for them also; and while giving charity give charity for them also. (*Al-Musannaf* by Sheikh Ibn Abi Shaibah).
15. It is narrated by Abdullah Ibn Abbas (RA) that a woman from the tribe of Khash'am approached the Messenger of Allah (PBUH) saying that the obligation of hajj was ordained at a time when my father had

become too old to perform it as he could not ride a camel. The prophet pronounced: Perform hajj on his behalf (Ahmad; Nasai).

16. Abdullah Bin Zubair (RA) mentioned a man from the same tribe of Khash'am who made the same query to the prophet. The Messenger of Allah questioned him: What do think if your father owes a debt and you pay it on his behalf? Will it be discharged? He said yes. Then the prophet said: So perform *hajj* on his behalf in the same way (Ahmad; Nasai).
17. Abdullah Ibn Abbas (RA) narrates that a woman from the tribe of Jaheenah approached the prophet asking: My mother had vowed to fast but she died without fulfilling the vow. Can I fast on her behalf? The prophet advised her to fast on her behalf (Bukhari; Muslim; Ahmad; Nasai).
18. Buraidah (RA) has narrated that a woman queried the prophet about her mother who had one month's fast (or two months' fast, according to another narration) due upon her. She asked whether she can fast on her behalf. The prophet allowed to do so (Muslim; Ahmad; Tirmidhi; Abu Daud).
19. It is narrated by 'Ayesha (RA) that the prophet (PBUH) said: If somebody dies with fast due upon him it will be undertaken on his behalf by his *wali* (nearest kinsman) (Bukhari; Muslim; Ahmad).

Here is a necessary clarification in this regard. The mandate for discharging of due *salah* or *siyam* on behalf of the dead refers only to *nafl* (optional) *salah* and *siyam*. So far as *fardh* (obligatory) *salah* and *siyam* are concerned, other *ahadith* have clearly ruled out performance of such obligations on behalf of the dead.

They can be discharged only by payment of *fidyah* (ransom) on their behalf.

The Messenger of Allah has pronounced: Let not the kin of a dead person wail and cry over his body. This causes the torturing of the *mayyit* (Bukhari; Muslim).

Now let us deal with that school of theologians who hold that the *thawab* (reward) of recitation of Qur'an does not reach the *mayyit*. They base their stand on following grounds:

1. The *ayaat* that "No load-bearer shall bear the load of others. And that man gets only that for which he makes effort" (An-Najm: 38-39).
   If the generality of this *ayaat* lends itself to this narrow and literal interpretation that the *thawab* of recitation of Qur'an does not reach the *mayyit* then giving of *sadaqat* (alms) for transmitting their *thawab* to others, offering sacrifices on behalf of others, and performance of *hajj* by a substitute will all become invalid. Not only this but stretching this interpretation further one can assert that praying for forgiveness (*maghfirat*) for others and even funeral prayers (*salatal-janaez*) are void because all these actions are not the dead person's personal actions in favour of whom prayers are being offered. Far from that, the essential meaning of this *ayah* is that every person shall receive reward or punishment for his own deeds, not for deeds of others. Thus if any person performs *salatal-janazah* or prays for forgiveness for his father, mother, wife or any kinsman or kinswoman, or performs *hajj* or *umrah* as their substitute or offers sacrifices or distributes *sadaqat* on their behalf or

recites Qur’an for the peace of their souls Allah will grant the *thawab* of all these acts if He is pleased, even if the *mayyit* may be a sinner. If perchance God does not ordain its reward for the *mayyit* then its *thawab* will definitely rebound to the performer of such deeds. To give an example from mundane life, if a money order sent to a recipient is not delivered to him it will be returned back to the sender.

2. The Messenger of Allah pronounced: A man's deeds cease as soon as he is dead. But three of his deeds continue for ever: His recurring *sadaqah*, his beneficial knowledge, and prayers of an upright son for his father (Ibn Majah; Ibn Khuzaimah).

The prophet's above mentioned pronouncement is meant merely to emphasize the special importance of the above mentioned three acts. If this hadith is interpreted literally then mothers, sisters, brothers and other kinsmen shall be excluded from one's prayers for their forgiveness. There are a number of other similar traditions. For instance, the prophet pronounced that anybody who performs the *salah* of *fajr* (dawn) and *'asr* (declining day) shall enter the Paradise (Bukhari; Muslim). This *hadeeth* does not mean at all that we should perform only the *salats* of *fajr* and *'asr* regularly and forget about the rest assuming that our admission into Paradise is guaranteed. That is not so. As a matter of fact, the prophet merely emphasized the particular importance of these two *salats*. Thus the *hadith* in question merely signifies the particular importance of the aforementioned three acts.

Summary

As mentioned earlier, there exists a consensus among the community over 80 per cent of the problems by virtue of

the existence of clear-cut norms and ordinances of the Shariat. Nevertheless, there prevails a diversity of opinion regarding the rest of 20 per cent practical problems of life since very early times. There can be no absolute consensus on these. Nor there can be a way out from these differences now or in the future. Nor we are bound to solve such controversial matters. They are likely to find a settlement on the Day of Rising, as asserted by a renowned Saudi theologian Dr Sheikh 'Ayidh Al-Qarni during his recent tour of India.

Therefore, we have an option to follow the opinions of the theologians of our choice on these 20 per cent of the remaining problems, provided such opinions are not contrary to the express norms of the Shariat.

We have seen one of such debatable problems is the question of transmission of the *thawab* of recitation of the Qur'an to a dead person. One group of theologians and jurists holds that the *thawab* of recitation of Qur'an does not reach the dead person while another group holds that like the thawab of hajj, zakat, animal sacrifices and sadaqaat the thawab of recitation of Qur'an also reaches the dead person. Among the latter are Imam Abu Hanifah (RHA) and Imam Ahmad Bin Hanbal (RHA). Imam Shafe'i (RHA) and some disciples off Imam Malik (RHA) are of the view that the dead persons get the thawab of recitation of Qur'an, as expounded by Imam Nawawi (RA) in his book *Al-Adhkaar* and Imam Suyuti (RHA) in his book *Sharh As-Sudur*. Iman Taqiuddin As-Sabki Ash-Shafe' has also justified in his book the bequeathing of the thawab of recitation of Qur'an to the dead persons.

Allamah Ibn Taymiyyah (RHA) has also justified the bequeathing of the *thawab* of recitation of Qur'an (*Fataawa Ibn Taymiyyah*, Part 24). Imam Abu Bakr Al-Maruzi, a disciple of Imam Hanbal has quoted Imam Hanbal as saying that when you enter a graveyard first recite *Ayatul Kursi* then Surah Tawheed thrice and then pray to Allah to transmit its thawab to the dwellers of graves (*Al-Maqsad Al-Arshad fi Dhikr As'habil,* Imam Ahmad). Sheikh Abdullah Bin Muhammad Hameed (RA), a former head of the Supreme Judicial Council of Saudi Arabia, has written a 16-page monograph on this subject highlighting the opinions of the majority of theologians in favour of transmitting the *thawab* of recitation of Qur'an to the dead persons.

A clear proof for validity of deputation in respect of monetary and mixed monetary and physical worship is found in *ahadith* commanding the general consensus of the community. And so far as deputization in purely physical worship is concerned it is also proved from a number of *ahadith*. There appears to be no reason for the exclusion of certain categories of virtuous acts. Also there is no prohibition anywhere in the Qur'an or *hadith* of reciting Qur'an for the benefit of the dead persons. It is common sense on the part of a labourer to tell his hirer to give his wages to somebody else of his choice. In the same way anybody can perform a good deed and pray to Allah to bestow its reward to a designated dead person. Thus it is quite desirable for us to bequeath the *thawab* of recitation of Qur'an to our dead. But it would be wrong to fix a particular day or time for doing this. We should recite as much of Qur'an as possible and transmit its reward to a dead person and pray for him to be forgiven.

13. Rules for Touching or *Reciting* the *Mus'haf*

The physical copy of the Qur’an is known as mus'haf. Qur’an is a gospel revealed by God Almighty directly. As such it is regarded as one of the attributes of God, not His creatures. The holy Qur’an as well as its physical record (mus'haf), therefore, carry great sanctity.

In view of its sacredness and sanctity certain rules have to be followed strictly while touching and handling the mus'haf or reciting it.

In the light of the provisions of Qur’an and Sunnah the Muslim community regards it a binding rule that the *mus'haf* cannot be touched unless the handler has performed ablution (*wadhu*). *Wadhu* can be performed when a devout is suffering from a minor pollution (*hadith asghar*) caused by urination, defecation or breaking of wind. However, if a man or women has suffered major pollution (*hadith akbar*) caused by sexual intercourse, ejaculation of semen or nightly discharge or touching of a dead body and similar condition one has to perform full ritual bath (*ghusl*) to purify him/herself. The rule of *wadhu* is binding only if one has to touch or recite the physical mus'haf. This condition does not apply if one wishes to recite Qur’an from memory. The companions of the prophet, their succeeding generation and the leaders of the four major juristic schools, and the salafi school in the Indian subcontinent and Arabia have unanimously upheld the obligation of performing *wadhu* prior to touching the mus'haf.

This position is sanctioned by *Ayah* 79 of Surah Al-Waqiah: "It cannot be touched except by those who are

purified." The interpreters have drawn two conceptions from this ayah: (1) nobody except the pure angels can touch the Qur'an located in the reserved slate; (2) the Qur'an as it is revealed and which we have in the form of the *mus'haf* cannot be touched except in a state of physical purity. It follows that Qur'an cannot be touched or recited in a state of pollution. This is illustrated by the episode of Umar Farooq (RA) as mentioned in history books. When he was a pagan he saw his sister reciting Qur'an from parchments. He became curious and wanted to examine the parchments. His sister recited the *ayaat* to him but did not allow him to touch the parchments on the plea that he was impure. Out of chagrin he bathed himself, then touched and read the Qur'an and this was the occasion when he embraced Islam spontaneously.

A number of traditions are available confirming this point. Suffice it to cite only one here. According to the narration of 'Amr Bin Hazm (RA) the Messenger of Allah (PBUH) had sent a communication to the residents of Yemen forbidding them from touching the mus'haf without purity (Muatta Imam Malik). This is an authentic narration corroborated by many sources.

In different collections of ahadith different companion have expressed the opinion that it is permissible to recite Qur'an from memory without having *wadhu* but it is proper to touch it or read from *mus'haf* without *wadhu*. Companions such as Salman Farsi, Sa'd Bin Abi Waqqas (RA), and Abdullah Bin Umar (RA) have held that Qur'an can be read from memory without *wadhu* but *wadhu* is compulsory to touch the *mus'haf*. The same view was held by 'Ata, Taaos, Sha'bi and Qasim Bin Muhammad (al-Mughni of Ibn Qudamah).

The Stand of the Four Juristic Schools

Jurists belonging to the Hanafi, Maliki, Shafi'e and Hanbaly schools of jurisprudence in their books have held the same view that Qur'an can be read from memory without *wudhu* but *wadhu* is an essential condition for touching it. However, in case of need it can be handled with a piece of paper or a wooden stick. This is also the view of Allamah Ibn Taymiyyah of the Salafi School.

Opinions of Saudi Theologians

A prominent Saudi theologian Sheikh Abdul Aziz Bib Baz has upheld the above view.

A similar opinion issued by another prominent Saudi theologian Sheikh Muhammad Saleh Bin.

The opinion of yet another prominent Saudi theologian Dr. Muhammad Bin Abdur Rahman Al-Areefi.

The views of another famous Saudi theologian Khalid Bin Abdullah Musleh.

To sum up, it is the standard position of the scholars of *hadith*, interpreters of Qur'an, jurists and theologians from the early times till our present day that it is not proper to touch the *mus'haf* except with *wadhu*.

14. Unclean and Menstruating Women cannot touch Qur'an

If a man or woman becomes polluted by sexual intercourse, flow of semen or night discharge or any other cause, or a woman is menstruating or having *nifas* (post-partum flow) he/she cannot touch or recite Qur'an by touching it. Many companions of the prophet, their successors, the leaders of the four schools of jurisprudence (Imam Abu Hanifah, Imam Malik, Imam Shafi'e, and Imam Ahmad Bin Hanbal, as well as the scholars of *hadith*, commentators of Qur'an, jurists, and the theologians are unanimous in this opinion that polluted (impure) men and women and the menstruation women cannot touch or recite Qur'an touching it. One argument in its favour is *Ayah* 79 of Surah Al-Waqiah in which it is ordained that "None but the pure can touch it." The commentators have drawn two meanings out of this verse: (1) None but the pure angels can touch the Qur'an which is preserved in *Lauh Mahfoudh* (reserved slate) in the heaven; and (2) the Qur'an as it is revealed to the holy prophet or the mus'haf in our hands cannot be touched except in a state of purity.

It follows from the other interpretation that that it is not proper to touch Qur'an in a state of pollution or impurity (*hadith asghar* and *hdathakbar*). Those who hold the first interpretation as preferable say that it is an announcement that Qur'an cannot be touched except by pure angels, By way of derivation it is established that if it can be touched only by the pure angels in the heaven how could we human beings be entitled to touch it in a condition of impurity? We have received a clear message from the

pronouncements of the first interpreter off the Qur'an Muhammad (PBUH) that it should not be touched by the impure and it can be touched and recited only after *wudhu* (ablution).
'Amr Bin Hazm (RA) has narrated that the Messenger of Allah (PBUH) sent an instruction to Yemen that Qur'an should not be touched except by the pure (Muatta of Imam Malik).
Abdullah Bin Umar (RA) has narrated that the Prophet of God (PBUH) issued a direction forbidding the menstruating women and those who got polluted, from reading anything from Qur'an (Tirmidhi; Ibn Majah; Darqutni; Bihaqui). The companions of the prophet and their successors are unanimous in this opinion. However, in the light of the pronouncements of the prophet jurists and theologians have confirmed that it is permitted to recite Qur'an out of memory without *wudhu* but even this is not permitted for those who are polluted and need to have a proper bath. Some jurists have allowed the menstruating woman to recite Qur'an orally but this is not right. If a polluted and menstruating woman cannot enter the mosque, or perform *salah* or read the Qur'an touching it so how could she be allowed to recite Qur'an orally in a state of impurity? However, if she recites an occasional *ayah* occurring within a prayer there is no bar.
To sum up, from the early times till our own day the consensus of the experts on *hadith*, commentators of Qur'an, the jurists and theologians is that like the polluted woman a menstruating woman is not allowed to touch or read Qur'an touching it. Going further, Imam Abu Hanifah basing his stand on the famous *hadith* that the polluted and menstruating woman should not read anything from Qur'an, has held that the polluted and menstruating

woman is also barred from reading Qur'an orally (without touching it).

Authenticity of Hadith

The sayings or actions of the prophet, his character or his approval of any action done by his companions are called as hadith. Authentication of hadith means bringing an evidence to prove the authority of hadith, which means that as with the Qur'an the beliefs, rules and virtues of actions can also be legitimised by hadith, but this is only next to the Qur'an. In matter of belief, there is no distinction between Allah and His messenger, while believing one and not the other! In the same way, there is no distinction between Allah's Word and the prophet's word, while considering one to be very important and follow it and not following other! Because if one of these is rejected and the other's rejection is definite. The Lord's dignity would never accept that a claim is made of accepting his word and not his Messengers words. Almighty Allah has made it clear in his Qur'an:

فإنهم لا يكذبونك و لكن الظالمين بآيات الله يجحدون

(Surah Al-Anam:Verse33)

O Messenger, these people do not deny you, but it is the verses of Allah that zalimun (wrongdoers) deny. Similar to the belief in Qur'an and following it in action is important for completion of the faith, the messengers word are also essential. Because Allah has given such status to the Messenger that any statement he made regarding halal is made halal by Allah and anything he made haram is made haram by Allah. Also, in the Qur'an Allah has stated clearly that His Messenger is the first interpreter of the Qur'an, following him is very important for every human until the

judgement day, and following him is adhering to his sayings and action and these can only be found in hadith.

Authentication of hadith from the Qur'an

Almighty Allah has, numerous times in his book; announced the Messengers hadiths to be conclusive evidence. Some of the Ayahs are given here:

و أنزلنا إليك الذكر لتبين للناس ما نزل إليهم و لعلهم يتفكرون

(Surah An-Nahl: Verse 44)And we have also sent down to you (O Mohammed) the *dhikr* (reminder and advice i.e. The Qur'an) that you may explain clearly to men what is sent down to them, and that they may give thought.

و ما أنزلنا إليك الكتاب إلا لتبين للناس ما نزل إليهم و لعلهم يتفكرون

(Surah An-Nahl : Verse 64) And We have not sent down the Book (the Qur'an) to you (O Mohammed) except that you may explain to them those things in which they differ, and (as) a guidance and a mercy for a folk who disbelieve.

Almighty Allah has made it clear in these two Ayahs that his Messenger is the first interpreter of the Qur'an, and the responsibility has been given to the prophet to explain the rules and issues to the Ummah. Other than these two ayahs, mentioned above, Almighty Allah has ordered, in many Ayahs, to obey the Messenger along with his obedience, at one place he mentioned أطيعوا الله و أطيعوا الرسول, and at other أطيعوا الله ورسوله and somewhere أطيعوا الله و الرسول and in one Ayah Allah saysأطيعوا الرسول. In all these Ayahs, Almighty Allah wants from his servants that they follow his command and obey his Messenger's order. By this, Almighty Allah has made it clear at different places that along with the submission to Allah, obedience to the Messenger is also important, and submission to Allah is not possible without obedience to Messenger. Almighty Allah has ordered us to follow the prophet, and the

sources, through which his obedience has reached us, which means the knowledge of hadith and if we doubt this, then we would be rejecting several Ayahs of the Qur'an, or by showing with our action that the obedience of the Messenger is not possible which Almighty Allah has ordained on us. In the same way Allah states

من يطع الرسول فقد أطاع الله و من تولى فما أرسلناك عليهم حفيظا

(Surah An-Nisa: Verse 80).

In this Ayah Almighty Allah declares that obeying his Messenger is obedience to him and says: He who obeys the Messenger (Mohammed) has indeed obeyed Allah.

قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفرلكم ذنوبكم

(Surah Aal-Imran: Verse 31).

In this Ayah, Almighty Allah has declared that showing deference to the prophet as the standard of devotion meaning that the love towards Allah is in the obedience of the Prophet, accordingly Almighty Allah says: Say (O Mohammed to mankind): "If you really love Allah, then follow me, Allah will love you and forgive your sins.

ومن يطع الله ورسوله يدخله جنات تجري من تحتها الأنهار خالدين فيها، و ذلك الفوز العظيم

(Surah An-Nisa: Verse 13,14).

And whosoever obeys Allah and His Messenger (Mohammed) will be admitted to gardens under which rivers flow (in paradise), to abide therein, and that will be great success. And whosoever disobeys Allah and His Messenger (Mohammed) and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. Briefly, the destination of those who do not obey Almighty Allah and His Messenger is hell fire.

ومن يطع الله و رســوله يدخله جنات تجري من تحتها الأنـهار، و من يتول يعذبه عذابا أليما

(Surah Al-Fath: Verse 17).

And whosoever obeys Allah and His Messenger (Mohammed), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment. In these narrations, the judgement has been passed that those who obey Allah and His Messenger will be in paradise forever and those who do not are destined for eternal damnation.

و من يطع الله و الرسول فأولئك مع الذين أنعم الله عليـهم من النبيين و الصديقين الشهداء و الصالحين و حسن أولئك رفيقا

(Surah An-Nisa: Verse 69).

And who obeys Allah and the Messenger (Mohammed), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *Siddiqun* (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous. And how excellent these companions are! In this Ayah Almighty Allah announces that those who obey Allah and His Messenger will end in the company of Prophets, *Siddiqun,* martyrs and the righteous.

و ما كان لمؤمن و لا مؤمنـة إذا قضـى الله ورسـولـه أمرا أن يكون لـهم الخيرة من أمرهم. و من يعص الله و رسوله فقد ضل ضلالا مبينا

(Surah Al-Ahzab: Verse 36).

It is not right for a believer, man or woman, when Allah and His Messenger, have decreed a matter that they should have any option in their decision. And whosoever disobeys Allah and his Messenger, he has indeed strayed into an obvious error.

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت و يسلموا تسليما

(Surah An-Nisa: Verse 65).

But no, by your Lord, they can have no Faith, until they make you (O Mohammed) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission. In this Almighty Allah has declared that the resistance against the Messengers decisions as a symptom of losing faith and obeying him as an indication of having faith.

لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلو عليهم آياته ويزكيهم و يعلمهم الكتاب و الحكمة

(Surah Aal-Imran: Verse164).

Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger (Mohammed) from among themselves, reciting to them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and *Al-Hikmah* (the wisdom and the *Sunnah* of the Prophet i.e. his legal ways, statements and acts of worship), while before that they had been in manifest error. In this Ayah it is evidently understood that the Messenger's job is not only to bring the Book but also teach its wisdom and rulings. That is, his mission is to purify people, cleansing of people cannot be done by giving a Book, but for this, guidance is required to be shown with actions and sayings. Almighty Allah has said that Messenger teaches *Hikmah* and the Book to the people. The Book refers to the Qur'an and the *Hikmah* is the *Sunnah i.e.* his legal ways, statements and acts of worship.

يا أيها الذين آمنوا استجيبوا لله و للرسول إذا دعاكم لما يحييكم

(Surah Al-Anfal: Verse24)

O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life.

يأمرهم بالمعروف و ينهاهم عن المنكر ويحل لهم الطيبات و يحرم عليهم الخبائث

(Surah Al-A'raf: Verse 157)

He commands them for *Al-Maruf,* i.e. all that Islam has ordained and forbids them from *Al-Munkar,* i.e. all that Islam forbids; he allows them as lawful *At-Tayyibat* i.e. all good and lawful as regards things, deeds, beliefs, persons and foods and prohibits them as *Al-Khabaith* i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods. Almighty Allah has described the Messenger as one who declares things Halal and Haram. To sum up, anything declared as lawful by his statement, it is Halal and anything forbidden is Haram.

لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله و اليوم الآخر و ذكر الله كثير

(Surah Al-Ahzab: Verse 21)

Indeed in the Messenger of Allah (Mohammed) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much. It means, that the life of the Messenger which is preserved with us in the form of Hadith, is the best example of leading one's life for all of humanity to come to the Day of Judgement.

ومن يشاقق الرسول من بعد ما تبين لهم الهدى و يتبع غير سبيل المؤمنين نوله ما تولى و نصله جهنم و ساءت مصيرا

(Surah An-Nisa: Verse 115)

In this Ayah, Almighty Allah passes a judgement against people who oppose the Messengers Hadiths and says: And whoever contradicts and opposes the Messenger (Mohammed) after the right path has been shown clearly

to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination.

To be brief, Almighty Allah has made it clear at numerous places that together with the submission to Allah, obedience to the prophet is also important, and submission to Allah is not possible without obedience to prophet. Almighty Allah has ordered us to follow the prophet and the sources, through which his obedience has reached us, which means the knowledge of hadith and if we doubt this, then we would be rejecting several Ayahs of the Qur'an, or by showing with our action that it is not possible to be obedient to the Messenger, which Almighty Allah has ordained on us.

Authentication of the hadith from the sayings of the Messenger

The leader of all the Messengers and the last Messenger, Mohammed has said that obeying him with the Qur'an is very essential. In almost every book of Hadith, the Messengers sayings are presented with Tawathur. Of these, three are presented here:
The prophet said "who follows me, obeyed Allah and whoever disobeyed me disobeyed Allah" (Bukhari & Muslim).
The prophet said: whenever I stop you from something, leave it and when I ask you to do a thing then do it according to your ability" (Bukhari & Muslim).
The Prophet said "all the people from my Ummah will go to paradise except those who rejected. When he was asked that who would refuse to go to paradise? He replied that whoever obeyed me will enter paradise and whoever

disobeyed me then it is as if he refused (entering paradise), (Bukhari and Muslim).

Authentication of Hadith by the consensus of Ummah

During the lifetime and after the death of the Prophet, the Ummah has formed a consensus on the authentication of hadith of the Prophet, as the companions used to look, firstly, for solutions in the Qur'an then they would look for it in the hadith. For this reason, a large number of scholars have classified the revelation into two types, like the starting Ayah's of the Surah An-Najm:

و ما ينطق عن الهوى إن هو إلا وحي يوحى,

1) Wahi-e-Matloo: The revelation that is recited i.e. the Qur'an of which each letter is from Allah.
2) Wahi-e-Gair Matloo: The revelation that is not recited i.e. the hadith of the Prophet, whose expressions are from the prophets but the words are from Allah.

Some people have misinterpreted a few Ayahs such as "تبيانا لكل شيئ",(Surah An-Nahl: Verse 89) and "تفصيلا لكل شيئ" (Surah Al-Anam: Verse 154) and have come to the view that the solution for all the issues is in the Qur'an and to understand the Qur'an, the Hadith is not necessary. Whereas, in the Islamic Sharia, the hadith is conclusive evidence along with the Qur'an, which has been clearly explained by Almighty Allah at several places in the Holy Qur'an, which means the laws of Shari'ah are formed from the sayings and actions of the Prophet.

In the Qur'an, the laws are not clearly stated, and the prophet by his sayings and actions has clarified these briefly mentioned laws. Allah sends his messengers so that he can clearly explain the laws to his Ummah by his

sayings and actions, like Allah had at several places ordered to offer Salah and prostration, but the description and the number of times to offer Salah in a day is not mentioned and how standing and prostration is done and when it done and what to recite during this? How many units of prayer to be offered?

In the same way, the zakat is ordered but the details of whether to give zakat daily, yearly, once in five years or whether once in lifetime? And how to calculate this zakat? On which goods is zakat applicable and what are its regulations?

If there is a doubt on the authentication of hadith, then the several Ayahs that are mentioned in the Qur'an regarding offering Salah, prostration and zakaah, all these Ayah (may Allah forbid!) will become meaningless.

The Qur'an, in the same way, (Surah Al-Maida: Verse 38), orders to dismember the arms of the thief, whether man or woman. Now the question is raised whether to remove one hand or both of them? And if only one hand is removed then whether to remove the left or the right? And if it is to be removed, then from where? From the shoulder, elbow or palm? Or from the middle of these? And how much should be the value of goods, to determine whether to dismember? This issue can be clearly found only in the Hadith. From this we know that the Qur'an cannot be understood without the Hadith.

In the same way, the Qur'an in (Surah Al-Juma) states that when the call is given for the Juma prayer, then leave buying and selling and run towards the remembrance of Allah. Now the question arises which is the day of juma? When to give the call for prayer? And what should be the words of this call? When to offer the Juma? How to offer it? What are the conditions for buying and selling? The issues relating to jumah can only be found in the hadith.

Some people look at hadith with suspicion for two reasons, firstly the division of hadith and secondly there is disagreement among the scholars on the reliability of the narrators in the chain, but they should know that the Qur'an was revealed to the Prophet as a guidance for mankind until the day of Judgement. Almighty Allah has promised to protect it and in this very Qur'an, Almighty Allah says in several places (Surah An-Nahl: Verse 44,64) The way Allah has protected the Ayahs of the Qur'an, similarly the interpretation and meanings given by the Prophet is also protected until the Day of Judgement – God willing. The manner in which the Ayah of the Qur'an is protected, it is required that the interpretation and meanings are also preserved, if not, the objective of the revelation is defeated.

There is no doubt that some sayings in the hadith have been wrongly attributed to the messenger, but as a result of selfless sacrifices from Scholars of hadith almost all these sayings have been identified, which is just a fraction of all the Hadiths compiled. Where the difference of opinion among the scholars is concerned regarding the chain of narrators, this does not mean that the authenticity of Hadith can be doubted, but the real intention of these difference in opinion among scholars of hadith is to separate the Maudhu hadiths and to make the ruling on Islamic sharia according to the hadiths, which are not doubtful. Wherever, there is a doubt about the authenticity of hadith, then it is only considered for its virtues and is not for any legal ruling. Similarly, when there is a difference of opinion among Doctors on how to treat a patient then the whole profession is not invalid. Also when there is a difference of opinion among engineers on how to construct a building then workers are not asked to come up with a

drawing. In this modern age there are diverse ways in which a course of study is taught. In every country, the way of living is dissimilar. Similarly in every field of life, there is difference of opinion, because of this we do not rebuff life itself. So why, because of classification of hadiths and the difference of opinion among scholars about the reliability of chain of narrators, reject hadith? Sometimes, these differences are a blessing for the Ummah, with the change of times, an opinion of a scholar is taken to decide on an issue, also because of these differences there is a scope for further research.

Summary

Companions, Tabayeen, Tabe-tabayeen, scholars of Tafseer, Hadith, Fiqh and History which means that from the advent of Islam till today all the schools of thought have agreed that after the Qur'an the other source of Islamic Shari'ah is Hadith, and the Hadith is also conclusive evidence along with the Qur'an, which has been revealed in several places by Almighty Allah. It is not even once said in the Qur'an, only to follow it. This is to say one has to lead life according to the Qur'an's teachings and the Messenger's sayings i.e. hadith. The truth is, without the hadith of the Messenger, the Qur'an cannot be understood because, Almighty Allah has given the responsibility of clearly stating the rulings and teachings of the Qur'an to the Ummah, to the messenger, and our belief is that the Messenger has fulfilled this obligation in the best manner. But nowadays, orientalists, turning a blind eye towards the way in which the Bible and Torah are transcribed and preserved, have raised questions on how the hadith is compiled and conserved. These questions are raised not relying on the truth and the reality is that it is only animosity towards Islam.

May Allah make us all lead our lives according to the Qur’an and hadith. Ameen.

15. The Position of Hadith in the Islamic Shari'ah

The saying or action of the prophet, his character or his approval of any action done by his companions is called as Hadith. From the beginning of Islam, Companions, Tabayeen, Tabe-tabayeen, Scholars of Hadith, Fiqh and Tafseer and historians, all schools of thought have agreed upon the hadith being basic and important source for the Islamic Sharia after the Qur'an and the hadith is along with the Qur'an considered conclusive evidence and authentic. As Almighty Allah has stated in several places like (Surah An-Nahl: verse44) He has ordered the believers to submit to him and to obey the Messenger, and obeying the Messenger is nothing but following his hadith. That is, along with the ordainments of the Qur'an, following the Messengers sayings and actions i.e. the hadith is important. The truth is that the Qur'an cannot be understood without the hadith of the Messenger as the messenger has been given the responsibility of clearly explaining the laws of the Qur'an for the Ummah. The reason for sending the messenger is for guiding people by his actions and sayings.

In matter of belief, there is no distinction between Allah and His messenger, while one cannot believe in one and not in the other. In the same way, there is no distinction between Allah's Word and the prophet's word, while considering one to be very important and follow it and not following other. Because if one of these is rejected and the other's rejection is evident.

The aims of Hadith

1) To substantiate the beliefs, rules and issues given in the Qur'an.
2) To explain clearly the beliefs, rules and issues given briefly in the Qur'an.
3) Declaring things which are not clearly understandable in the Qur'an.
4) To make things specific which are general in Qur'an.
5) Stating other beliefs, rules and issues as Almighty Allah says in Surah Al-Hashr:Verse7

Types of Hadith

According to the Chain of hadith (the sources through which the Messenger's Sayings, actions, approval or character have reached the Ummah), the hadith is divided in many types of which three given below:

Sahih

The Mar'fuh Hadith is one whose chain of narrators have reached a high status in matters of knowledge and righteousness, and every narrator has heard the hadith from his teacher, also there is no disagreement with other reliable narrator in the words of the hadith and there is no other deficiency.

Status of Sahih: There is a consensus among most of the scholars of Hadith, Fiqh and Tafseer that the beliefs and rules can be established by these hadiths.

Hasan

The Mar'fuh Hadith whose chain of narrators have reached a high status in matters of righteousness, and every narrator has heard the Hadith from his teacher, also there

is no disagreement with other reliable narrator in the words of the hadith but one of the narrators has not reached a high status in matters of knowledge.

Status of Hasan: There is a consensus among most of the scholars of Hadith, Fiqh and Tafseer that the beliefs and rules can be established by these hadiths but it is placed next to Sahih.

Dha'eef

Any one condition of Hasan being not fulfilled.

Status of Dha'eef: To make Dha'eef hadith an evidence in matters of rules and virtues, scholars have three views:

1) Dha'eef hadith can be taken as evidence in matters of virtues and rules.
2) Dha'eef hadith cannot be taken as evidence in matters of virtues and rules.
3) Beliefs and rules cannot be proved but it can be taken as evidence in matters of virtues of deeds that are proven by the Qur'an and Sahih hadith. Most scholars of Hadith and Fiqh have this opinion. Imam Nawawi has written that there is a consensus of the scholars of the Ummah in this matter.

Note: The convention is not to use Sahih as an antonym for a wrong or a lie. Whereas Sahih means that it is a hadith which has no deficiency in its chain and all the narrators have reached a higher status in matters of righteousness and knowledge. And Hasan is a hadith which is next in status to Sahih. Dha'eef is a hadith in whose chain there is a deficiency in any one narrator which has been stated above. From this we have come to know that Dha'eef is also a type of Sahih, the deficiency in

Dha'eef is minor. There are Mau'dhu Hadiths compiled, but these are very few. Also the scholars of hadiths with their efforts have identified these Mau'dhu hadiths.

Dha'eef is also a type of Sahih

From the period of the Messenger to this day, the opposite of Sahih is Mau'dhu. Which means, any sayings that have been wrongly attributed to the Messenger, the scholars of hadiths with their efforts have identified these, as Mau'dhu hadiths. And these are very few in numbers whereas Dha'eef hadith is also a type of Sahih. But most of the scholars accept it only in matters of virtues of actions. For example, if a narrator is not well known i.e. it is not known who he is, or he has lied once, or someone missing in the chain (which means that between two narrators there is a missing link for instance, Zaid said that Omar narrated it but Zaid never lived amongst Omar which implies that there is a source missing between these two) because of doubts and misgivings, scholars on a precautionary note, do not consider this narrators hadith in matters of beliefs and rules, and only accept it in matters of virtues where beliefs and rules are already proven in the Qur'an and Hadith. That is why, most of the books on hadith contain a large number of Dha'eef hadith except Bukhari and Muslim, and the Ummah has accepted these books for a long period. According to the research done by the scholars, even Bukhari's notes and Muslim's proofs contain a few Dha'eef hadith. Imam Bukhari has also written several books on hadith which contain Dha'eef Hadiths except Bukhari. There have been a large number of books written before and after Bukhari and Muslim and every Muhaddis has included Dha'eef hadiths in their books. In the same manner, some muhaddis have restricted themselves to compile Sahih like Sahih Ibne

Khuzaima, Sahih Ibne Habban etc but they also include Dha'eef hadiths in their books which is a testament that all the scholars from the times of the Messenger to this day have accepted the Dha'eef hadith. The most popular Tafseer of the Qur'an (Tafseer Ibne Kathir) contains a good number of Dha'eef hadiths, even after this, the Ummah has accepted it for nearly seven centuries and it is the most read Tafseer and it is also a source for the Tafseers that were written after it.

If dha'eef hadith is not reliable then the question arises that why did the scholars include these in their books? And why would they travel long distance to acquire these? Also it is to be noted that if Dha'eef is not reliable then a large portion of the Seerah of the Messenger and history of Islam is to be buried. Because the Seerah and history is based on narrations which have a deficiency in their chain. Most of the scholars had a rule in matters of virtue of actions, the Dha'eef is considered reliable, and these scholars have included Dha'eef among the types of Sahih. Imam Nawawi (the author of Riyadh-us-Saliheen), who wrote the most popular commentary on Muslim, says that the scholars have stated following Dha'eef hadith in matters of virtues and to support good and to discourage evil, is permissible. (Al-Azkar page7, 8). This very rule is written by several scholars, among them are Sheikh Mulla Ali Qari (Madhu'aath Kabeera: page5, Sharha Al-Aqariyya: vol1 p9, Fatha Babul Inaya:vol1 p49) Sheikh Hakim Abu Abdullah Nishapuri (Mustadrak Hakim vol1,p490) Sheikh ibne Hajar al Haisami (Fathul mubeen, p9) Sheikh Abu Mohammed Ibne Qudaama (al-Mughni vol1,p1044) Sheikh Allam Shaukani (Nailul Avtaar vol3 P68) Sheikh Hafiz ibne Hajar Hanbali (SharhaIlal Tirmidhi, vol1, p72,74) Sheikh Allama Ibne Taymiya Hnabali

(Fattawa vol1,p39) Sheikh Nawab Siddiq Hasan Khan (Daleeluth Taalib Alal Mataalib p889).

Nowadays, few people who are less than one percent of the Muslim population, have presented their opinions in such manner that what they are saying is sahih hadith and the rest of the ummah's actions are based on the Dha'eef hadith. In their view, whatever they say is the criteria for a hadith to be Sahih or Dha'eef. In reality, after the transcribing of the books on hadith, there has been a detailed discussion on the narrators which is called as Asma-ur-Rijaal. There is much more difference of opinion among scholars of hadith to call a narrator dha'eef or reliable than the scholars of Fiqh in matters of legal rulings. It means that a hadith which is termed as Dha'eef by one scholar can be Sahih among others. For this reason, if any hadith is presented then a layman should not comment whether it is Sahih or Dha'eef because it could be very possible that if it is Sahih and it could make one dismiss the Messengers sayings. If a scholar opines that a hadith is not taken into consideration for doing a certain action then he should not follow it, but if any school of thought considers it be reliable enough to be acted upon and it does not go against any rulings of the Qur'an and hadith then one should respect the point of view other schools of thought. For example, it is proven that the Prophet used to supplicate with these words- اللَّهُمَّ بَارِكْ لَنَا فِي رَجَب وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ -at the beginning of month of Rajab, this hadith is present in books like Musnad Ahmed, Bazzaar, Tibrani and Baihaqi, which are accepted by the whole Ummah. So the Scholars who object on the chain of this Hadith should not recite this supplication but if a group of scholars considers it to be reliable to act on it, then how intelligent is it to issue a Fatwa calling them Innovators. In the same

way, a large group of scholars have opined that the hadith relating to the 15th of Shaban being reliable and the Ummah from the beginning have acted on it, offering Nafl prayers, reciting Qur'an and remembering and supplicating to Allah individually during the night of 15th of Shaban. From this point of view, praying in the night of 15th of Shaban is not an innovation but is according to the teaching of Islam. In short, Dha'eef hadith is also a type of Sahih hadith and the Ummah has always accepted these in matters of virtues of actions.

During the time of the prophet, it was not permissible for the general population to transcribe the hadith as there was a possibility of a mix-up but a group of companions individually, with the Messengers permission had written booklets of hadith. During the period of the righteous caliphs, the transcribing of hadith continued individually. During the caliphate (99-101H) of Omar bin Abdul Aziz (61-101H) special efforts were made to collect the hadiths and because of this, a large treasure of hadith was collected which was the main source for the books written later.

The period between the second and third century witnessed huge efforts made in compiling and transcribing hadith, for this very reason all the popular books Bukhari, Muslim, Tirmidhi, Abu-Dawood, Ibne Maja, Nisai (Sihah-e-Sitta) etc, were written during this period whereas Muwatta Imam Malik was written around 160 Hijri. Before the writing of these books, Imam Abu Hanifa (Sheikh Nouman bin Sabith) died in the year 150H, and from Imam Mohammed sayings it is known that his book on Hadith, Kitabul Aasaar, was written before these books. It should be taken into notice that the practice of writing on a large scale started

only after the second century, which means that just like Hadith, all the books written on Tafseer, Seerah and history have been systematically written after the second century. Before this century, other subjects and poetry were not present in a written form as very few people were literate. Up to the second century all the fields of knowledge, even large volumes of poets were transmitted orally. If a question was raised that the books of hadith have come into being only after second century then this very same doubt can be raised for Tafseer, books on Seerah, Islamic history, volumes of poets and all the fields of knowledge. Because these came into being only after second century but until then most of the knowledge was taught orally even though books were written before.

Summary

The hadith is the second most important source after the Qur’an in Islamic law and also the Messenger’s hadith is conclusive evidence in Islamic sharia with the Qur’an. Without the hadith we could not even understand the five basic tenets of Islam, rule out understanding the Qur’an.

16. The words of Muhammad's sayings are narrated unchanged

Islam is the only religion in the world in which along with knowledge it is shown how it has reached us from reliable sources. The most important resources of the Islamic Sharia are Qur'an & Hadith and each and every word in them has reached us from sources, which are protected by the efforts of the scholars along with the narrator's characters. The Hadith books taught in schools have chains of narrators that go all the way back to the Messenger (PBUH), which means that the student does not only gets the explanation on the hadith but also it is taught how a particular hadith from the Prophet, companions, Tabayeen and other sources has reached the compiler of a Hadith book. Every word of the Qur'an has reached the Ummah from a large number of sources and in the same manner, in every age, a large portion of Hadith has reached us from numerous sources and it is not possible that it can be a lie. A large portion of the Hadith is Mashur, which means that there is a large group of narrators, while a small portion is narrated from individuals. These types only existed until the hadiths were transcribed but after the second and third Hijri, after the popularity of the books of hadith among the Ummah, all the hadiths can be followed, except those which are termed as Mau'dhu. Scholars have written extensively on the personality and characteristics of the narrators and have separated the Mau'dhu from the rest of the hadiths, which are not many in numbers. The hadiths which have no doubts about the chain are only taken in matters of

beliefs and rules, and the Dha'eef is only considered for its merits in matters which are clearly stated in the Qur'an and Sahih hadith.

Hadiths are generally recorded word for word but Orientalists have stated that not the words but the meaning of the hadith is recorded. Some Muslims have supported these views which are a result of superficial research based on lies, which are not based on truth and is only, a result of animosity towards Islam. Turning a blind eye towards the transcribing and protection of Bible and the Torah, orientalists, have raised doubts on how the Qur'an and hadith are preserved. Well-known Muhaddis Dr. Mohammed Mustafa Azmi Qasmi (who has refuted the orientalists with proofs), whose research is known to orientalist, make an effort only to create doubts on the Qur'an and Hadith. If an intelligent individual were to compare the way in which Books of different religions are transcribed from all over the world he would say that the efforts that were made to preserve and transcribe the Qur'an and Hadith are unmatched in history. No comparisons can be made on the efforts and planning that took place to preserve the Qur'an and Hadith. The truth is that system of chain of narrators is not present in any other religion, but they have agreed any narration without any investigation. Whereas the scholars of hadith, after discussing completely about the narrators and after considering the knowledge and fear of Allah, has agreed their narrated hadiths.

It is clear from reliable sources of hadith that the words have been narrated, it means that the words from the Messenger (PBUH) are recorded the way they were said. For example, a narrator has completely and carefully

narrated hundred hadiths (thousand words), if a few similar words are used then it is not taken as the hadith where the meaning is conserved but it is still considered as a hadith where the words are preserved because the narrator is well versed in the knowledge of Qur'an and hadith and also is an expert in Arabic, has fear of Allah and understands the purpose of the words with regards to the Shari'ah.

The Messenger (PBUH) has also given special instructions, to transmit the words the way they were spoken, to the companions and the Ummah, he not only encouraged but also corrected when a slight alteration was done to his sayings, even when there was no change in the meaning. The Companions followed the instructions of the Messenger (PBUH) and they have, with a lot of precaution, transmitted his sayings to the Ummah.

A group of scholars of hadith believe that the narration where only the meaning is given cannot be transmitted, and where the scholars have agreed on narrating a hadith with only its meaning then there are conditions set for this. Among these conditions, the most important is that the narrator has fear of Allah and is an expert in the Arabic language, which means that he knows the words of the hadith and understands its meanings. Briefly, the central thing among the scholars for a hadith to be transmitted is that it is word for word, because the Messenger (PBUH) has instructed the Ummah to do the same. Some evidence is presented below:

The Messenger (PBUH) said:
نضـــر الله إمرء ســـمع منا حديثا فحفظه حتى يبلغه غيره فرب حامل فقه إلى من هو أفقه منه، و رب حامل فقه ليس بفقيه (الترمذي، كتاب العمل، باب ما جاء في الحث على تبليغ السماع) .

May Allah make a person cheerful who heard a hadith then memorised it and transmitted it to others because sometimes a person who has knowledge takes it to someone who is more intelligent than him and some people who memorise (issues and words) are not people of knowledge.

One more hadith from Tirmidhi:

نضر الله إمرء سمع منا شيئا فبلغه كما سمعه، فرب مبلغ أوعى من سامع..

May Allah make a person cheerful who listened to a hadith and then transmitted it (to others) in the very manner that he had heard it because the people who have received it can remember better than the person who heard it (i.e. understands the meaning better).

"فبلغه كما سمعه" From this hadith, a group of scholars have forbidden transmitting a hadith in which the meaning is only given. There can be a discussion on this but from the Messenger's (PBUH) sayings we know that transmitting any hadith with only its meaning is to be avoided. But, every possible effort should be made for the words of the hadith to be copied word for word.

The Messenger (PBUH) has said, in the same vein **من كذب علي متعمدا فليتبوأ مقعده من النار** anyone who attributes a lie to me will be in Hell (صحيح البخاري، كتاب العلم، باب إثم من كذب على النبي). The Messenger (PBUH) has declared a severe torment for a person, who attributes something that he has not said. If a narrator knows that the Messenger (PBUH) has not used these words and even then attribute it to the Messenger (PBUH) then he will be among those who will be in torment of hell fire. The above hadith has been frequently narrated by several narrators and it can be found in almost all the hadith texts. With such warning for severe torment, how could the companions and the

Tabayeen would make the interpretation of hadith to be central to their transmission?
The biggest evidence for the word for word transmission to be central is Bara ibne Aazib's (RA) Hadith, which is compiled in his book (صحيح البخاري، كتاب الوضوء، باب فضل من بات على الوضوء) Bara ibne Aazib (RA) narrates that the Messenger (PBUH) says, "when you go to bed, then make Wudu in the same manner as you do for Salah then sleep on your right side and make this supplication:
"اللهم أسلمت وجهي إليك و فوضت أمري إليك، و ألجأت ظهري إليك رغبة و رهبة إليك، لا ملجأ و لا منجأ منك إلا إليك، اللهم آمنت بكتابك الذي أنزلت و بنيك الذي أرسلت" .
If a person passes away the very night then he will die a Muslim." Bara writes that I repeated this supplication in front of the Messenger (PBUH) and when i reached-- **اللهم ، آمنت بكتابك الذي أنزلت** I said **و برسولك** then the Messenger (PBUH) corrected me and said **وبنبيك** From this, we come to know that the Messenger (PBUH) did not approve changing the word Nabi to Rasool.

In this hadith, the Messenger (PBUH) has instructed to strongly adhere to word for word transmission, which means that he did not permit to substitute words with similar meanings. That is why; the companions have concentrated on word for word transmission of hadith. The companions after having preserved the sayings of the Messenger (PBUH) took special care that any narrator could not change even a single word from his sayings even if it is a similar word. The Tabayeen, who followed the companions, has set a precedent for future generations by following this. The companions made every effort to record the Messenger's (PBUH) sayings in the very manner they were said. The companions would not allow replacing one word for another or placing a word before another or after

it and moreover they would not even change a single letter. For example Omar Farooq (RA) used to say **من سمع حديثا فحدث به كما سمع فقد سلم** A person who heard a hadith and transmitted it word for word is secure (المحدث الفاضل بين الراوي و الواعي للمرامهزمي).

Abdullah bin Omar (RA), used to follow the transmission of Hadith word for word and made sure that others do the same, so that the hadith can be recorded word for word with no omission or addition or any misplacing of words. A very popular hadith **"بني الإسلام على خمس"**when it was narrated then a narrator repeated it after listening to it and mentioned Hajj before Fasting then Abdullah bin Omar(RA), at the very moment, corrected him. He asked the narrator to mention Fasting before Hajj because that is how he has heard the Messenger (PBUH) saying it. (صحيح مسلم، كتاب الإيمان، باب قول النبي صلى الله عليه وسلم). In this hadith Abdullah bin Omar (RA) did not permit the misplacing of words and gave the reason that he has heard the Messenger (PBUH) saying it in this manner.

Urwah bin Zubair, a famous Tabayeen (23-94H), on order from his aunt Ayesha, over a period of a year, heard a hadith on the importance of knowledge from Abdullah bin Omar (RA).Both these times, he narrated it with the same words and Ayesha said “I know him as truthful and he has not added a single word in this”. (صحيح مسلم، كتاب العلم، باب رفع العلم و قبضة و ظهور الجهل و الفتن في آخر الزمان). We come to know from this that Abdullah bin Omar (RA) observed word for word transmission of hadith.
Sometimes the Messenger (PBUH) used to converse in the method of his audience. Once, addressing people from Yemen **ليس من امبر امصيام في امسفر** (الطبراني و البيهقي). The Messenger (PBUH), in fact, stated **ليس من البر الصيام في السفر**.

But people from Yemen change L to M. For example (**مررنا بـامقوم** أي **بـالقوم**). To summarise, the companions and the Tabayeen adhered to copy the Messenger's (PBUH) saying word for word, which is a clear evidence that any narration which is word for word is central.

At times, when the narrator has doubts about the words and has forgotten the placing of two words, which means that there is no doubt about the hadith but he has confusion over a word and placement of words then the narrator says (**كذا و كذا**). If the interpretation of the narration was central then the narrator was not required to mention this.

To bring the hadith to the ummah, the companions have made it a habit to memorise the sayings of the Messenger (PBUH). As the companion Abu Hurairah (RA) says I used to divide the night into three parts, one third for salah, one third for sleeping and one third for memorising the sayings of the Messenger (PBUH).(الجامع لأخلاق الراوي و آداب الســـامع، العلامة خطيب البغدادي). The Messenger (PBUH) was aware of Abu Hurairah's devotion towards the learning of hadith. For this reason, when Abu Hurairah (RA) asked the Messenger (PBUH) "O Messenger of Allah! Who would get your intercession on the Day of Judgement? Then the Messenger (PBUH) replied "O Abu Hurairah! From the moment I realised the devotion that you have for the knowledge of hadith that I knew that nobody other than you would ask me this question" then the Messenger (PBUH) went onto say "whoever, only for the sake of Allah, with full sincerity, believed in the oneness of Allah, will get my intercession" (صحيح البخاري، كتاب العلم، باب الحرص على الحديث)

The companions not only used to memorise individually but also they would do this in groups. For example, Ali says,
تذاكروا الحديث، فإنكم ألا تفعلوا يندرس (مســتدرك على صــحيحين، كتاب العلم، فضيلة مذاكرة الحديث).
We have come to know that the companions by preserving the sayings of the Messenger (PBUH) in their hearts, have reliably transmitted the first interpretation of the Qur’an i.e. hadith through authentic sources for the Ummah to the Day of Judgement, if his sayings were not preserved then it would not be possible to understand the Qur’an, because understanding Qur’an is not possible without the hadith. The aim of the arrival of the Messenger (PBUH) is to explain the issues and laws of the Qur’an, for example Almighty Allah says:
وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم و لعلهم يتفكرون
(Surah An-Nahl Verse 44)And we have also sent down to you (O Mohammed) the *dhikr* (reminder and advice i.e. the Qur’an) that you may explain clearly to men what is sent down to them, and that they may give thought.

The Messenger (PBUH) by his sayings and actions i.e. the hadith has explained the Qur’an. Almighty Allah has ordered, in several Ayahs of the Qur’an, to submit to him along with the obedience of the Messenger (PBUH), and obedience of the Messenger (PBUH) is nothing but following the hadith.

We should also notice that the ability to memorise, which Almighty Allah has bestowed on the Companions and Tabayeen, to protect the Islamic Sharia played an important role, that helped to preserve the hadith of the Messenger (PBUH) by memorising it. Abdullah ibne Abbas (RA) was famous for his memory, he could memorise a

hadith by listening to it, only once. It is said about him that he memorised a poem of 180 verses by Omar bin Abi Rabiah by listening to it once. The companion of the Messenger (PBUH), Zaid bin Thabit (RA) had memorised the Qur'an that was revealed before he was fifteen and learnt the Jewish language in seventeen days. There is no comparison for Ayesha's (RA) mental abilities. Among the Tabayeen, Nafe', could never forget once he has memorised something. Imam Bukhari and Imam Muslim's memory prowess will be remembered till the end of time.

To protect the Messenger (PBUH)s hadith the same methods have been employed that were used to preserve the Qur'an like memorising, transcribing and acting on it, and the very sources used to preserve the Qur'an have been utilised to protect the hadith. Well, it can be said that the system of preserving the Qur'an is superior to that of Hadith, because each and every Ayah of the Qur'an is copied by a large number from the Ummah and the transcribing of the Qur'an was done under the supervision of the Messenger (PBUH). Even if the Qur'an was not collected at one place before the demise of the Messenger (PBUH), it was with the companions, written on several objects. Briefly, the most important and foremost protection was done by the companions memorising it and preserving it in their hearts.

The Messenger's (PBUH) speciality was to have a good conversation with whoever he was addressing, such that the words would penetrate the listeners heart. The Messenger's (PBUH) words were as clear as pearls. The Messenger (PBUH) would talk slowly in such a manner that the listener could never forget the conversation, also

the Messenger (PBUH) used to repeat himself thrice so that the Companions could memorise it.

The Companions not only preserved the hadith by memorising it but also a group of Companions made efforts to transcribe the hadith. It can be known from many incidents that the transcribing of hadith was being done during the lifetime of the Messenger (PBUH). Some incidents are given here:

An Ansari companion came to the Messenger (PBUH) and said “O Messenger (PBUH) of Allah! I listen to your sayings and I like them but I forget it” then the Messenger (PBUH) replied by signing with his hand, “take help from your right hand” which means to write it down (Tirmidhi). In the same manner, Anas (RA) narrated that the Messenger (PBUH) said, “Preserve knowledge by writing it down” (Dar’e Qutni). Abu Hurairah (RA) states that among all the companions, no one has more hadiths than me except Abdullah bin Amr (RA) because he used to write and I (at that time) did not use to write (ترمذي). Abdullah bin Amr (RA) came to the prophet and said “O Messenger (PBUH) of Allah! I want to narrate your hadiths and for this reason I made a decision to take the help of writing other than memorising, if you approve of it? Then the Messenger (PBUH) replied “if it is my hadith take the help of your hand along with the heart” (Sunane Daarmi). In short, during the time of the Messenger (PBUH) the hadith was not only preserved by memorising but also by transcribing it. During the time of the Messenger (PBUH) the companions and during the time of the companions the Tabayeen were making efforts to transcribe the sayings of the Messenger (PBUH), these efforts were done to transcribe the words but not the meaning. The words of

numerous supplications that are used from dawn to dusk, the statements from the speeches of the Messenger (PBUH), the letters, agreement and ceasefire documents of the Messenger (PBUH) are only present because the companions and the Tabayeen memorised and transcribed these.

During the caliphate (91-101H) of Omar bin Abdul Aziz (61-101H), under the supervision of the scholars, an important stage of transcribing hadith was completed. The last companion of the Messenger (PBUH), Abu Tufail Amir bin Wasila Kanani (RA) died in the year 110H. By this we come to know the critical stage of writing the hadith was started during the time of the companions. Abu Hanifa who was born in 80H was thirty when the last companion passed away.

From authentic evidences it is as clear as day that it is vital, essential and fundamental that the Hadith is narrated word for word, it means that the words in these sayings are from the Messenger's (PBUH) mouth, which were preserved for humanity to the Day of Judgement by memorising and transcribing by the companions. The scholars have difference of opinion regarding the narration of the meanings of the hadith.

1- It is not acceptable to narrate the meanings of the hadith which means that the narrator should copy the hadith word for word.
2- Narrating the meanings of the hadith is only permissible with a few conditions
   a) The narrator follows Islamic laws, never lies and understand clearly what is being said

b) The narrator not only knows the grammar of Arabic but also understand the style of conversation.
c) Understands the meanings of words and understands what is meant by a word at a certain place in a sentence.
d) Meaning of supplications and recitation during Salah is not narrated because it is not permissible by consensus of the scholars.

Summary

The root of narration of the hadith is word for word. Amongst most scholars, Hadiths, which are short and meaningful, cannot be narrated with meaning. Hadiths, which are long, the companions have taken special care in quoting the Messenger's (PBUH) word for word with no changes. If a narrator who has fear of Allah and is an expert in Arabic uses similar words then the hadith is still considered a word for word narration. Hadiths which describes actions of the Messenger (PBUH), or Hadiths in which the Messenger's (PBUH) character is mentioned then narration with meanings is only acceptable with the above mentioned conditions, because in these hadiths the companions are describing the action or character of the Messenger (PBUH).

The compilation in hundreds of thousands of pages of the sayings of the Messenger (PBUH) which are in thousands, are narrated by several companions but the words of these hadith are alike. The scholars from different cities and countries have presented to the Ummah thousands of hadith of the Messenger (PBUH) without changing even a single word. This is an evidence to prove that word for word transmission is central for hadith. To sum up, I am

presenting three short hadiths that have reached the Ummah from several sources and there is has been no variation in the words. We come to know that the companions and the Tabayeen made efforts to copy the sayings of the Messenger (PBUH) word for word, if narrating the meaning was central then all the narrators would not state the same words but every narrator would use words according to his language proficiency and abilities.

إنما الأعمال بالنيات، من عمل عملا ليس عليه أمرنا فهو رد، المسـلم من سـلم من لسانه و يده.

May Allah make all Muslims to abide by the Qur’an and Hadith. Ameen.

17. Sahih Al-Bukhari and the efforts of Deoband's scholars

About Imam Bukhari

First of all, a brief biography of Imam Bukhari is presented.

Name and Genealogy

His name was Mohammed bin Ismail and his kunya (pet name) was Abu Abdullah.

Birth and Demise

He was born on the Friday, 13th of Shawwal (10th month of the Islamic Calendar), 194 Hijri and passed away at the age of 62 in the night before Eid-ul-Fitr between the Maghrib and Isha Salaah, in 256 Hijri. His funeral prayer was offered after Zohar Salaah on the day of Eid and he was buried near Samarkand at a place called Khurtang.

Education and Training

He lost his father (Ismail) in his childhood. His education and upbringing was done solely by his mother. By the age of 12, he read most of the texts on Hadith and had memorised nearly seventy thousand hadiths.

He also lost his sight as a child. Once his mother had a dream in which she saw Prophet Ibrahim calling out to her and telling her that "Almighty Allah has given your son his sight back because of your supplication". The next morning Imam Bukhari's sight was found to be restored and he could see again.

His father, while on his deathbed, had said that not a single Dirham in his wealth was acquired by means of haram or

mushtaba (a doubtful source). By this, we come to know that his upbringing was done entirely from halal money and to the end of his life, he followed in his father's footsteps and never had a morsel of haram.

Acquiring the Knowledge of Hadith

He started learning Hadith from the scholars who were nearby, in his town and its surroundings. He left for Makkah with his mother and brother on hajj. As his family returned home, he decided to stay. After finishing his hajj he started learning from the Sheikh's of Makkah and Medina. Following this, to acquire the knowledge of Hadith, he travelled to Egypt, Syria and Iraq and studied under the scholars of different countries and had become an Imam at a very young age.

Memory Prowess

Almighty Allah bestowed Imam Bukhari with an amazing memory power so that he could recollect anything after listening to it, only once. His teacher Imam Mohammed bin Bashar used to say that in this age, only four people from all over the globe have special memory: Imam Bukhari, Imam Muslim, Imam Abu Zar Razi and Imam Abdullah bin Abdur Rahman Samarkhandi and among them Imam Bukhari was the most privileged.

His Teachers

Allama Ibn Hajar Asqalani states that the number of teachers that Imam Bukhari learnt from can never be estimated. Imam Bukhari himself states that "I have narrations from eighty thousand people who are all highly esteemed scholars of Hadith".

His Students

The number of students that he had can only be guessed from what Allama Farbari says "when I decided to become a student after coming to know of his popularity and presented myself as a pupil, nearly ninety thousand people had already been his students". Famous among his students are also Imam Tirmidhi and Allama Daarmi.

Imam Bukhari's Writings

Among his works, eight are very popular:
Al-Adab Al-Mufrad, Al-Tareekh Al-Sageer- Al-Awsat, Al-Tareekh Al-Kabeer, Al-Dhu'afaa Al-Sageer, Qurrat Al-Ain Biraf'ilaydainFisSalaath, Khalq 'Af'aalul 'Ibaad Al-Qiraa'ah Khalfal Imaam, and the most popular book is **Al-AbwabWat-Tarajimlil-Bukhari.**

Name of Sahih Al-Bukhari

The full name of his book Sahih Al-Bukhari is:
Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar min 'Umoori Rasulillahi (PBUH) Wa Sunanihi Wa Ayyamihi.
Some scholars have stated it with a minor difference in words as
Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar min 'Umoori Rasulillahi (PBUH) Wa Sunanihi Wa Ayyamihi.

Reasons for writing Sahih Al-Bukhari

Imam Bukhari on his third visit to Hejaz, adjoining the Prophet's Mosque saw in a dream that in his hand is a very beautiful fan and he is slowly fanning it. The next morning after Salaah, he enquired the scholars about the interpretation of his dream. They explained to him that he is going to separate the strong (i.e. sahih) hadith from weak (i.e. da'eef and mau'dhu) hadith narrations. This interpretation put in Imam Bukhari's heart, an inclination

towards the compilation of the strong hadith’s into one complete book. In addition to this, his resolve was strengthened when his teacher Sheikh Ishaq bin Rahwiah once said: how excellent it would be that you would write a book, which would be a compilation of sahih hadiths. After finding out the interpretation of the dream and the advice from his teacher, Imam Bukhari completely dedicated himself to writing Sahih Al-Bukhari. Up to the writing of Sahih Al-Bukhari, the hadith texts contained strong (sahih), hasan (reliable) and da’eef (weak) i.e. all types of narrations. As there was no collection of hadith knowledge, before Sahih Al-Bukhari, there were no rules to differentiate and identify the strong and weak hadith and were not formulated. Even after the writing of Sahih Al-Bukhari, most of the books on hadith still contained strong, reliable and weak narrations.

Time taken to compile Sahih Al-Bukhari

Imam Bukhari started by drafting six hundred thousand narrations in an order, which took many years. On completion of this, he started to investigate these hadiths and from this treasure, he selected gems and put them in his Sahih Al-Bukhari. He had stated that before writing each and every hadith in his book, he would take ghusl (bath) and offer two raka’ (units) of prayers. Whenever he was not convinced of the chain of the narration then he would offer two raka’ of Istikhara at Masjid al-haram or at the Masjid-e-nabawi and only when his heart was at ease and content regarding some hadith, then he would write the narration in his book. It took him 16 years of hard work to put together this book.

Number of Hadiths in Sahih Al-Bukhari

Sahih Al-Bukhari contains a few more than seven thousand narrations, all of which are all strong (Sahih).Though some scholars of hadith had commented on the chain of narration of 7 or 8 hadith's but the reality is that all the hadiths compiled are Sahih. Several hadiths have been mentioned in different chapters. For example the narration (Indeed every action is based on its intention) in different chapters is mentioned several times. Nearly three thousand hadiths in this book are unrepeated (Gair-Mukarrarah). But this does not mean that all of the Sahih hadiths are put together only in this book moreover Imam Bukhari himself admitted that there are a large number of Sahih hadith which are collected by other scholars of hadiths in their books.

Muallaqaath Sahih Al-Bukhari

In his book, Imam Bukhari has put together few hadiths, which do not have a chain or does not mention one or more of the earlier narrators, these are called Muallaqaath Bukhari. The first person to put the definition of muallaqath before was the ummah was Imam Abul Hasan Darqathni (death 385 hijri).

Imam Bukhari stated few Mu'allaqaath confidently, and the Ummah agreed upon these to be "Sahih". While some Mu'allaqaath have been stated with doubt, on these, some scholars have commented.

Imam Bukhari has included these Muallaqaath, for one of the following two reasons:

1) These hadiths might not conform to the conditions that he had for inclusion in his book but he included it as it had some distinct benefit.

2) He did not include the chain or mention the narrators, only for the purpose of brevity.

Number of Muallaqaath in Sahih Al-Bukhari

Allama Ibne Hajar has written in his book Fatah Al-Bary that the number of muallaqaath in Bukhari are 1341, of which many have been mentioned several times, but some scholars of hadith have counted these to be more than this. For this reason some scholars of hadith had preferred Muslim to Bukhari.

Tarjumatul Alabwab

Imam Bukhari divided his book in different chapters and in each chapter includes several hadiths. The hadiths mentioned in each chapter are difficult to connect with the subject matter, because of which scholars of hadith have discussed this at length and this in itself, has become a special subject of study and is called Tarjumatul Alabwab.

Importance of Book

Imam Bukhari was the first person to write a book that only restricted itself to the Sahih hadiths. The books that were written earlier included Sahih, Hasan and Dha'eef hadiths. After Imam Bukhari some scholars like Imam Muslim continued their efforts in this field but universally, scholars of the ummah give a preferential status to Bukhari among all the books on hadith. Even after Sahih Al-Bukhari most of the popular books on hadith (Tirmidhi, Ibne Maaja, Nasaai, Abu Dawood etc) included all types (Sahih, Hasan, Dha'eef etc) of hadiths.

Sulasiaath Imam Bukhari

There are 22 hadiths that are considered Sulasiaath in Sahih Al-Bukhari. Sulasiaath are hadith which only have three narrators in its chain (e.g. Sahabi, Tabayeen and Tabe-Tabayeen) and then the muhaddis (compiler of hadiths) transcribes it. “Salaasi” hadiths are considered to have chain of narrators, superior in credibility, this means that there are no hadiths recorded with less than three narrators in its chain. Of these 22, Imam Bukhari has narrated 20 from the students of Imam Abu Hanifa. He narrated 11 hadiths from Sheikh Al-Makki bin Ibraheem and 16 hadiths from Imam Abu Asim, who were both students of Imam Abu Hanifa and furthermore he narrated 3 hadiths from Imam Mohammed bin Abdullah Ansari who was a student of Imam Zafar, a student of Imam Abu Hanifa.

This brings to notice that Imam Bukhari (194-256 H) was a student of Imam Abu Hanifa’s (80-150H) students.

Commentaries on Sahih Al-Bukhari

Scholars and compilers of hadith have written commentaries on Sahih Al-Bukhari, in which hadiths are clarified along with the connection with the subject of the chapter and also there is a discussion at length on the narrators and rules are established. But among these Allama Ibne Hajar Al-Asqalani As-Shafi’s (Death 852H) book Fatah Al-Bari Basharh Sahih Al-Bukhari is the most popular, which contains 14 volumes.

Sahih Al-Bukhari and the efforts of Deoband’s scholars:

The seed of, teaching and learning of hadith with its meanings and efforts to do research in this field, which was

planted by Sheikh Abdul Haq Muhaddis Dehlvi in the subcontinent, was looked after by the scholars of Deoband and grew into a strong tree. As a result, students from all over the subcontinent, over a period of 150 years attended Darululoom and thousands of schools were established following it, where hundreds of thousands of students studied hadith and spread their knowledge to different corners of the world. The scholars of the Arab world have recognised the admirable efforts of the Deoband's scholars in the study of hadith so much, that a minister "Yousuf Syed Hashim Al-Rafy" has stated that scholars of Hafiz Dhahabi and Hafiz Ibne Hajar's calibre are present in Darululoom Deoband.

Scholars from the subcontinent, especially from Deoband have written several commentaries on Sahih Al-Bukhari. Among these Allama Mohammed Anwar Shah Kashmiri's Sharh Faizul Bari Al-Sahih Al-Bukhari is very popular.

Some Important Commentaries of the Scholars of Deoband on Sahih Al-Bukhari

Faizul Bary Ala Sahih Al-Bukhari:

These are lectures of Muhaddis Kabeer Sheikh Mohammed Anwar Shah Kashmiri, which were recorded by his student Syed Sheikh Badr Alam Meerathi Muhajir Madani in Arabic. This commentary was first published in Egypt, and then hundreds of thousands were published in several countries and today it is considered as one of the important commentaries on Sahih Al-Bukhari all over the world. Among Arab and Non-Arab scholars, Allama Mohammed Anwar Shah Kashmiri is considered as a respectable and reliable Muhaddis. Among the scholarly circles of the east as well as west Allama Anwar Shah Kashmiri is recognised for his merits.

Taaleeqaath Jamiat Ala Sahih Al-Bukhari (Arabic): Sheikh ul Hadith Ahmed Ali Saharanpuri has done Taaleeqaath on 125 parts of Bukhari and the rest five were done by his student Sheikh Mohammed Qasim Nanatwi.
Alabwab Waltarjuma Al-Bukhari: This book gives an explanation about the chapters of Sahih Al-Bukhari. The collection of hadith under one title in Sahih Al-Bukhari in itself is considered a specialist study, which is called Tarjumatul Abwab. In this book, Sheikh-ul-Hadith Moulana Mohammed Zakariya, has included the views of scholars like Shah Waliullah Muhaddis Dehlvi and AllamIbne Hajar Asqalani and went on to add his own research on the chapters of Bukhari. This book is in Arabic and it is in 6 volumes.

Al-AbwabWat-Tarajimlil-Bukhari: This compilation is recorded in Urdu by Sheikh Mohammed Khandelwi's father Sheikh Mohammed Yahya from the lectures of Sheikh Rasheed Ahmed Gangohi. Sheikh-ul-Hadith Moulana Mohammed Zakariyya translated this work in Arabic and with some minor changes, he published it. This work took 12 years of hard work to take a form. The foreword of Sheikh-ul-hadith on this book is full of benefits. This book is in Arabic and it contains 10 volumes.
Anwarul Bary Fee Sharhi Sahihil Bukhari: These are the lectures of grand muhaddis Anwar Shah Kasmiri, which Ahmed Raza Bijnori has transcribed in Urdu.
Eedha'hul Bukhari: These are Sheikh Faqruddin Ahmed Muradbadi's lectures of Bukhari, which were compiled by Sheikh Riyasath Ali Bijnori in Urdu. This book is in four volumes.
SharhaTarajeemul Bukhari: Sheikhul Hind Moulana Mahmoodul Hasan Deobandi

SharhaTarajeemul Bukhari: Sheikh Moulana Mohammed IdreesKandhelvi.
At-Taqreer Ala Sahih Al-Bukhari: Sheikh Mohammed ZakariyyaKandhelvi and Sheikh Mohammed Younus.
Irshadul Khaarilla Sahihil Bukhari: Sheikh Mufti Rasheed Ahmed Ludhainvi.
Talkheesul Bukhari Shahrha Sahihil Bukhari: Sheikh Shamsuzzuha Mazhahiri.
Tohafatul Qari Fee Halli Mushkilatil Bukhari: Sheikh Mohammed Idrees Khaldelvi.
Imdadul Bary Fee Sharhil Bukhari: Sheikh Abdul Jabbar Azmi.
Jami-ud-Durari Fee Sharhil Bukhari: Sheikh Abdul Jabbar Azmi.
Ath-Tasweebaath Lima Fee Hawashil Bukhari Minath Tasheefaath: Sheikh Abdul Jabbar Azmi.
Al-KhairulJaari Ala Sahihil Bukhari: Sheikh Khair Mohammed Muzaffergadi.
An-Noorus Saari Ala Sahihil Bukhari: Sheikh Khair Mohammed Muzaffergadi.
Ihsaanul Bary Lifamil Bukhari: Sheikh Mohammed Sarfaraaz khan Safder.
Jawahirul Bukhari Ala Athrafil Bukhari: Shaik Qazizahid Husaini.
Inamul Bukhari fi Sahrhi Ash'aril Bukhari: Sheikh AashiqI lahi Bulandshari Wa Muhajir Madani.
Duroos–e–Bukhari: These are lectures of Sheikh Husain Ahmed Madani, and it is being compiled by Sheikh Neymathullah Azami, and few of its volumes are already in print.
Tarjumah Sahih Bukhari: Sheikh Sahbber Ahmad Uthmani.
Fadhulul Bari sahrh Sahihul Bukhari: Sheikh Shabber Ahmad Uthmani.

Al-Nibrasus Sari fee Atrafil Bukhari: This is a commentary of Sheikh Abdul Aziz Gujranwala in Arabic, and it is printed in two volumes. And his footnotes **"Miqyasulwarialan Nibrasis Sari"** are invaluable.
TahqeeqwaTaleeqlam'iddurari ala jami'el Bukhari: Sheik Mohammad Zakriya Kandhelvi.
Inaamul Bari Sharh Bukhari: Sheikh Mohammad Ameen Chatgami.
Nasrul Bari Sharhil Bukhari: This Commentary was written by Sheikh Uthman Ghani, and it contains 14 volumes.
Tafheemul Bukhari: This is a translation of Sahih Al-Bukhari in Urdu, which was done by Shiekh Zuhurul Bari Aazmi Qasmi, and it contains the source and the translated texts in 3 volumes.
Hamdul Mut'aali ala tarajim Sahihil Bukhari: This is a book by Shiekh Syed Badsah Gul, who was a student of Shiekh Hussain Ahmad Madani.
Fadhlul Bukhari Fi Fiqhil Bukhari: This is a book by Sheikh Abdul Rawoof Hazaarwi, who was a student of Sheikh Muhammad Anwar Shah kashmiri.
Tasheelul Bari fee Hall Sahihil Bukhari: Sheikh Siddiq Ahmad Bandwi.
Kashful Bari, Tajreedul Bukhari: Sheikh Muhammad Hayaat Sanbhali, who was a Teacher of Mufti AashiqI lahi.
Inaamul Bari Duroos Bukhari Shareef: These are lectures of Moulana Mufti Taqi Uthmani, which was transcribed in Urdu by Mufti Muhammad Anwar Hussain. This has in 16 volumes, of which 7 are printed and the rest are to be published.

Few Names of the Scholars of Deoband:

After the establishment of Darululoom, Deoband and Mazhahirul Uloom, Saharanpur in 1866, a network of

Islamic schools was spread in the subcontinent, which not only provided suitable system for the education and training of millions of Muslims but also the faculty and students of these Islamic schools have put in so much service towards the Qur'anic and Hadith studies that Arab and Non-Arab countries have acknowledged it, so much that a famous educational publication's editor and a popular scholar Sheikh Syed Rasheed Raza wrote " if the scholars of India have not concentrated on the study of hadith, then this knowledge would have become extinct from eastern countries, because this knowledge had reached its lowest ebb".

In the subcontinent, came such able scholars of hadith, from these Islamic schools, who spent of most their lives acquiring the knowledge of hadith, especially Sahih Al-Bukhari and Sahih Muslim, learning and teaching and writing commentaries. Some famous names of these scholars are given below:

Moulana Mohammed Qasim Nanatwi, Sheikhul Hind Moulana Mahmoodul Hasan, Moulana Mohammed Anwer Shah Kashmiri, Moulana Rasheed Ahmed Gangohi, Moulana Hussain Ahmed Madani, Moulana Khaleel Ahmed Sharanpuri, Moulana Shabbir Ahmed Uthmani, Moulana Fakhruddin Ahmed Muradabadi, Moulana Mohammed Idrees Khandlevi, Moulana Mohammed Zakariyya Khadelvi, Moulana Habibur Rahman Azami, Moulana Mohammed Ismail Sambhali (who is the grandfather of this writer), Moulana Abdul JabbarAzmi, Moulana Naseer Ahmed Khan, Moulana Uthman Ghani, Moulana Khursheed Alam, Moulana Mohammed Younus Azmi, Moulana Mohammed Taqi Uthmani, Moulana Neymathullah Azmi, Moulana Riyasath ali Bijnoori and Moulana Sayeed Ahmed Palanpuri.

We ask Allah to protect Islamic schools and make us able to understand and study the Qur’an and hadith, and follow and propagate it. Ameen.

18. Sahih Muslim and the Efforts of Scholars of Deoband

Imam Muslim

Firstly an introduction of author of Sahih Muslim Imam Muslim bin Hajjaj is presented.

Name and Genealogy

His pet name (kunya) is Abul Hussain. His title was Asakiruddin and Muslim was his name. He belonged to a famous Arab tribe called Qushair. His father Hajjaj bin Muslim used to attend lectures on knowledge of Deen, regularly.

Birth and Demise

He was born in a popular town of Khurasaan called Nishapur probably 202 or 204 or 206 Hijri. This beautiful town lies in the northeast of Iran bordering Turkmenistan. As he was born in Nishapur, he was also called Nishapuri. He passed away on the 25th of Rajab in the year 261 hijri in Nishapur and his last rites were held in his hometown. Imam Muslim's age was between 55, 57 or 59 when he died....his passing away was also a strange incident. One day, he was asked about a hadith and he could not recognise the hadith at the very moment and then he went onto search for this hadith in his books. There was a basket of dates placed nearby him, and as he was completely immersed in searching for this hadith that he ate all the dates and did not even realised it. And eating of these dates excessively resulted in his death.

Education & Training

He received the best training available under his parent's guardianship. This training resulted in his leading a religious life from his childhood to the very last breath. His early education took place in Nishapur. Almighty Allah bestowed him with intelligence and amazing memory.

Learning of Hadith

He travelled to Iraq, Hejaz, Egypt and Syria etc. several times in search of Hadith and also learnt from the scholars.

Imam Muslim's Personality

In all ages, Imam Muslim has been considered as an Imam of hadith, and his position among the scholars of hadith is considers so high that no one other than Imam Bukhari has reached this stature.

Imam Muslim's Teachers

Imam Mohammed bin Yahya Zohali, Imam Yahya bin Yahya Nishapuri, Imam Ishaq bin Rahwe, Imam Abdullah Alqanabi, Imam Saeed bin Mansoor, Imam Ahmed bin Hanbali and Imam Bukhari are some scholars worth mentioning among his teachers. Imam Muslim started learning Hadith at the age of 12 from Imam Yahya Tamimi.

Imam Muslim's Students

Imam Abu Eesa Tirmidhi, Imam Abu Bakr bin Khuzaima and Imam Abu Hatim Raazi are worth mentioning.

Imam Muslim's Works

Some of Imam Muslim's books are given below:
Kitabul Musnad Al-Kabeer Alar-Rijaal, Jame Kabeer, Kitabul Asma Wal Kuna, KitabulIlal, Kitabul Wuhudaan,

Kitabu Hadithi Amar bin Shuaib, Kitabu Mashaaiqi Maalik, Kitabu Mashaaiq al Sauri, Kitabu Mashaaiqi Sho'ba, KitabuZikri Awhaamil Muhaddiseen, Kitabuth Tam'eez, Kitabul Afraad, Kitaabul Aqraan, Kitaabul Mukhdarmeen, Kitabu Awlaadis Sahabah, KitabulIntifabi Juloodis Sibaah, Kitabuth Tabaqaath, Kitaabu Afradish Shamiyyeen, Kitabu RuwatilIythebaat and Sahih Muslim.

Imam Muslim's Most Important Book Sahih Muslim

After visiting several countries, Imam Muslim collected four hundred thousand hadiths and among these he left the one hundred thousand repeated hadiths and started investigating the rest three hundred thousand hadith. The hadith which are authentic were selected and compiled in Sahih Muslim. After struggling for fifteen years and a lot hard work, this important book came to completion. It contains nearly seven thousand hadiths, among these several have been repeated. The number of hadiths which are not recurring is four thousand.

Name of Sahih Muslim

The name of this book by Imam Muslim never became famous even though scholars of hadith have written its name as: Al-Sahih, Al-Musnad Al-Sahih, Al-Jame. Though this book is famously known as Sahih Muslim all over the world.

Sahih Muslim's Rubaiyaat:

The most highly placed authentic hadiths among Sahih Muslim are those which have only four narrators in the chain from the Messenger, there are a few more than eighty such hadiths in Sahih Muslim. Sulaasiaat, in which there are three narrators in the chain, are not present in

Sahih Muslim, but there are twenty two hadiths which are Sulaasiaath in Sahih Bukhari, among which twenty were narrated from the students of Imam Abu Hanifa.

Muttafaq Alaih Hadith:

The hadith which is present in Sahih Al-Bukhari and Sahih Muslim, is called Muttafaq Alaih.

Commentaries on Sahih Muslim:

There are a large number of commentaries written on Sahih Muslim. Among which, Sheikh Abu Zakariyya Yahya bin Sharaf Shafaee Damishqi (631-676H) who is also known as Imam Nawawi's commentary Al-Minhaj Fi Sharhi Sahih Muslim bin Hajjaj is very popular among the scholars of the Ummah. This work is contained in 10 volumes.

Sahih Muslim and the Efforts of the Scholars of Deoband

In the subcontinent, with the help of Islamic schools, a lot of effort has been made in the field of hadith that this is universally recognised, and over a period of 150 years, students acquired knowledge from the most popular books of hadith and spread it across the world.

In the subcontinent, Darululoom, Deoband and schools that are created in its fashion, where every year hundreds of thousands of students, after learning the Qur'anic teachings, Sahih Muslim and other hadith texts, become busy in spreading the teachings of the Messenger among the Ummah.

Some Commentaries on Sahih Muslim by the Scholars of Deoband

The scholars of the subcontinent and especially the scholars from Deoband have written several commentaries on Sahih Muslim, among which Sheikh Shabbir Ahmed Uthmani and Mufti Mohammed Taqi Uthmani's commentaries are very popular over the world.
Mausua' Fathil Mulhimbi Sharhi Sahih Imam Muslim: This is an important commentary written by Sheikh Shabbir Ahmed Uthmani in Arabic and is very popular. But he passed away before finishing this work. It contains six volumes and finishes on the Book of Marriage.
Takmilatu Fathil Mulhim: On being asked by his father, Mufti Mohammed Shafi, Mufti Mohammed Taqi Uthmani starting from the Book of Feeding, finished this in six volumes in Arabic. He also wrote his notes on the previous six volumes and with his effort this book came to be published. This is very popular among the Ummah and especially among the Arab scholars. Many publishers from Lebanon have printed this commentary. In this age, popular scholars from the Arab world, Dr. Yousuf Qardawi and Sheikh Abdul Fattah Abu Ghuddah Al Halawi has praised this commentary in its introduction. All the twelve volumes of this work can be downloaded from the following links:
http://www.waqfeya.com/book.php?bid=3939
http://www.almeshkat.net/book/open.php?cat=22&book=5268
Al-Hallul Mufhim Li Sahih Muslim: These are lectures of Sheikh Rasheed Ahmed Gangohi which were transcribed by Sheikh Mohammed Yahya Khandelvi and Sheikh Mohammed Zakariyya Khandelvi published it with his notes, it contains two volumes.
Ney' Matul Munim Fi Sharhil Mujalladis Saani Li Muslim: This is written by Sheikh Neymatullah Azmi. He wrote this from the Book of Purchasing and Selling to the Book of

Sharing Excessive Water to others is virtuous. One volume of this commentary is published in 383 pages.
Sahih Muslim Shareef (Translation from Arabic to Urdu): Sheikh Abidur Rahman Khaldevi has translated Sahih Muslim in Urdu in a very easy language. Mohammed Abdullah who attended Darululoom Karachi to study Ifta has written beneficial footnotes on this work. It is contained in three volumes. This writer has benefited from this book to write a short biography of Imam Muslim.

Muqaddama Sahih Muslim:
The introduction to Sahih Muslim, for a few reasons, is very important. This book not only contains the reasons for writing but also includes benefits on the subject of narration. Imam Muslim by writing this introduction has laid foundation for the subject of rules of narration of hadith. Because of the importance of this introduction, several people have written commentaries on it. Below mentioned are some of the commentaries of the scholars of Deoband which are popular among students:
Umdatul Mufhim Fi Halli Muqaddamati Muslim: Sheikh Abdul Khader Mohammed Taher Rahimi.
FaizulMun'im Sharh Muqaddamatu Muslim: Sheikh Sayeed Ahmed Palanpuri.
Neymathul Mun'im Sharh Muqaddamatu Muslim: Sheikh Neymatullah Azimi.
Eedahul Muslim Sharh Muqaddamatu Muslim: Sheikh Mohammed GhaanamDeobandi.
Faizul Mulhim Sharh Muqaddamatu Muslim: Sheikh Islamul Haq Kopaganji.
Nusratul Mun'im Sharh Muqaddamatu Muslim: Sheikh Uthman Ghani.

Comparision of Sahih Muslim and Sahih Al-Bukhari

There were many books written on hadith but the scholars of hadith have declared six books to be reliable and authentic and called it Siha'e Sitta. These are Sahih Al-Bukhari, Sahih Muslim, Sunane Nisa'i, Sunane Tirmidhi, Sunane Abu Dawood, Sunane Ibne Maaja, and among these books Sahih Al-bukhari and Sahih Muslim are considered to be the most authentic. Which among Sahih Al-Bukhari and Sahih Muslim is most authentic and has preferential status? Most scholars have preferred Sahih Al-bukhari over Sahih Muslim but some have preferred Sahih Muslim over Sahih Bukhari.

Hafiz Abdurrahman bin Ali Arrabi Yemeni Shafa'i wrote that a group was discussing which among Muslim and Bukhari is more preferred and I answered that for reliability it is Bukhari and for arrangement of hadith it is Muslim.

Sheikh Abu Omar bin Ahmed bin Hamdan states that he enquired with Sheikh Abul Abbas bin Uqda Which among Bukhari and Muslim has a preferential status? He answered that both of them are Muhaddis. Then I repeated myself, he stated that Imam Bukhari has confusion over the names and kunya of the narrators but Imam Muslim is free from it. Briefly, Muslim's order of arrangement and the way in which the chain is narrated has preferential status over Bukhari. He has arranged the hadith in such a way that the meaning is clearly understood.

Shah Abdul Aziz writes that especially with Muslim the miracles of the subject of hadith have been explained and in this the order of arrangement is the best and the precautions he had taken for selecting the narration is well known. In short, there is no other example of the way how Muslim has arranged the hadith and the way he has narrated the chain.

Imam Muslim has put a condition in his book that he has compiled the hadiths which are taken from two reliable narrators who received these from two reliable Tabayeen. This condition also applies to the groups of Tabayeen and Tabe-tabayeen, until it reaches Imam Muslim.
Imam Muslim not only considers the character of the narrator but also takes into consideration the conditions to be a reliable witness according to the Sharia. Imam Bukhari does not have these restrictions.
Imam Muslim has placed all the hadiths in their suitable place, the way in which it is narrated and also different words of the same narration are all placed together so that a student can easily access whereas this cannot be found in Bukhari.
Muslim has another distinction over Bukhari that he has written very few notes whereas Bukhari has too many notes.

Author's Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic الجوانب الأدبية والبلاغية والجمالية في الحديث النبوي من الصحيحين under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application (Deen-e-Islam) of his website (www.najeebqasmi.com) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah (Hajj-e-Mabroor) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.
Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

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AUTHOR'S BOOKS

IN URDU LANGUAGE:

حج مبرور، مختصر حج مبرور، حی علی الصلاۃ، عمرہ کا طریقہ، تحفۂ رمضان، معلومات قرآن، اصلاحی مضامین جلد ۱،
اصلاحی مضامین جلد ۲، قرآن وحدیث: شریعت کے دو اہم ماخذ، سیرت النبی ﷺ کے چند پہلو،
زکوٰۃ وصدقات کے مسائل، فیملی مسائل، حقوق انسان اور معاملات، تاریخ کی چند اہم شخصیات، علم وذکر

IN ENGLISH LANGUAGE:

Quran & Hadith - Main Sources of Islamic Ideology
Diverse Aspects of Seerat-un-Nabi
Come to Prayer, Come to Success
Ramadan - A Gift from the Creator
Guidance Regarding Zakat & Sadaqaat
A Concise Hajj Guide
Hajj & Umrah Guide
How to perform Umrah?
Family Affairs in the Light of Quran & Hadith
Rights of People & their Dealings
Important Persons & Places in the History
An Anthology of Reformative Essays
Knowledge and Remembrance

IN HINDI LANGUAGE:

क़ुरान और हदीस - इस्लामी आइडयोलॉजी के मैन सोर्स
सीरतुन नबी के मुख़्तलफि पहलू
नमाज़ के लिए आओ, सफलता के लिए आओ
रमज़ान - अल्लाह का एक उपहार
ज़कात और सदक़ात के बारे में गाइडेंस
हज और उमराह गाइड
मुख़्तसर हज़्जे मबरूर
उमरह का तरीका
पारिवारकि मामले क़ुरान और हदीस की रोशनी में
लोगों के अधकिार और उनके मामलात
महत्वपूर्ण वयक्ति और स्थान
सुधारात्मक निबंध का एक संकलन
इल्म और ज़िक्र

First Islamic Mobile Apps of the world in 3 languages
(Urdu, Eng.& Hindi) in iPhone & Android by Dr. Mohammad Najeeb Qasmi

DEEN-E-ISLAM HAJJ-E-MABROOR